


The Book Reviews of Chester Cuthbert

Authors' surnames beginning with

Wh-Wi



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Whalley, George (Editor)

Writing in Canada: Proceedings of the Canadian Writers' Conference, Queen's University, 28-31 July, 1955; with an Introduction by F. R. Scott; Toronto, Macmillan, 1956 147p.

The papers presented, and the summaries of the discussions which followed, are extremely well-written and interesting; as a group they outline quite well the relationships between writers, publishers, and the public in Canada, and the particular problems of each in assimilating an awareness of our native literature. The lists of delegates, both those attending and those unable to attend, constitute a cross-section of authors, none of whom I recognize as having contributed to the fantasy field.

It is said that poetry books sell almost invariably less than 500 copies, although some anthologies, particularly in paperback form, have sold 40,000. A good Canadian novel may sell 3000 copies, but an author is lucky to net \$1500. from one of these. Gradual improvement in the caliber of writing is noted steadily, and in years near the conference date, it was observed that many Canadian novels headed the best-seller lists, or were on these lists, more than before.

Ralph Allen, then Editor of Macleans, felt that a good writer need not be subsidized, and drew attention to the fact that good articles and other non-fiction were being written and published, and felt that it was slighting writers of other than poetry and fiction not to have included them in the conference.

I was quite pleased to note that academic language was used sparingly, and that the plight of the writer was treated in a dignified manner.

Hilton Smith spoke on "Libraries" and was then in Toronto, and my impression is that he was Associate Director of Public Libraries, but I could not find the reference in the volume, though it is probably there.

This book should be retained for reference.

Wheatley, Dennis

Gunmen, Gallants and Ghosts; London, Arrow Books Ltd
(1964 reprint) (Arrow #691) (Revised edition) 318p.

Originally published in June, 1943, this added several articles and stories lacking in earlier editions.

This is a miscellany of fiction and non-fiction with several stories and articles on the occult. Wheatley was acquainted with Montague Summers, Aleister Crowley and other occultists, and his fictional character Neils Orsen, the Ghost Hunter, was based on his friendship with Henry Dewhirst, a psychic whose accurate predictions convinced Wheatley.

Wheatley says he was convinced of the dangers of occultism and did not attend seances or investigate personally, but articles and a book review on Voodoo, plus his stories beginning with "The Snake" in 1932 display his fascination with the unknown.

Wheatley rationalized several of his ghost hunter stories and most of them are simply commercialized versions of standard themes. The articles on black magic were originally modified for newspaper publication and these reprints restore the original texts. Many books by Wheatley deal with occult subjects, but I have read only The Devil Rides Out.

My impression of Wheatley is that he lacked scientific knowledge of psychical research, but was well-read on occultism and sensible in warning the credulous to avoid it.

Chester D. Cuthbert
December 15, 1995

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White, Bouck

The Book of Daniel Drew: A Glimpse of the Fisk-Gould-Tweed Regime from the Inside; New York, Doubleday, Page & Company, 1910 (April, 1910, Publishers) 423p.

In a foreword, White explains that although written as if in the first person by Drew, much of the book was composed by him but soundly based on the fragmentary material left by Drew in his papers, and in the drift and temper of the work was in faithful adherence to the originals.

The most fascinating aspect of this book is the open admission by Drew that his personal life was totally different from his business life. He was married to one woman and celebrated his golden wedding anniversary, was devoted to his church, and on one occasion tried to take God into partnership in a business venture, but said that it didn't work, so from thenceforth kept his business life completely apart. He was a swindler, betrayer, schemer, crook, market manipulator; originated the term "watered stock" by feeding cattle salt on their way to market and then letting them drink up to fifty pounds of water to increase their weight when selling them; he issued shares in companies he owned at no cost and sold on the market at inflated prices.. At its peak, his wealth was about 14 million, much of it obtained through market manipulation, failure to pay debts, and by other maneuvers.

Although he subscribed \$1,500,000 to a theological seminary, he paid only the interest on that amount, and later wished he had paid the cash when Vanderbilt beat him on a stock deal and nearly ruined him.

This is a very important book, throwing much light on the business methods and stock market manipulations of the middle 19th century, but is also a human document enlightening me on the possibilities of contradictory factors in the personality of an individual.

This book belongs in my permanent library.

Contents

1. Charm Incorporated	3
2. Pomegranate Seed	53*
3. Permanent Wave	113
4. Confession	141
5. Roman Fever	215
6. The Looking-Glass	243*
7. Duration	281

#1 was originally published as "Bread Upon the Waters". It tells of a business man who marries a foreign noblewoman and finds himself expected to support her family. Their main asset is their charm and ability to "fill in the cracks of people's lives", and when he realizes this, Targatt manages to place them in wealthy and influential positions in society and thus relieve himself of their care. A painter insists on doing a portrait of Targatt's wife without fee, and when Targatt suspects that the painter has fallen in love with his wife and that he is in danger of losing her, he becomes conscious of how much he loves her; and when she assures him of her love, he promises her anything she wants. Having made secure all her family, she merely says that now perhaps they may have a child.

#2 is a famous ghost story of the dead first wife who refuses to relinquish control of her husband.

#3 was originally published as "Poor Old Vincent", and relates how a wife by negligent conduct confuses the date on which she was to elope with another man.

#4 is the best story in the book, about a man who falls in love with a murderess and proves his love by marrying her without insisting on any disclosure of her past.

#5 tells of rival women who love the same man; one tricks the other, but the other triumphs.

#6 tells of a clairvoyant who fakes messages from the dead to brighten the life of a formerly beautiful woman who is losing interest and health as her beauty fades.

#7 is a satire indicating how people place a value on the age of a thing rather than its intrinsic worth. A "poor relation" is made a celebrity merely because she becomes a centenarian.

These are stories extremely well written and worth study like those of Katharine Fullerton Gerould. Apart from technique and characterisation, however, there is nothing strikingly original.

The Song of the Sirens and Other Stories; New York, E. P. Dutton & Company (1919, Publishers); v-ix plus 348p.

In a preface, the author explains his subjection to day and night dreaming, and that many of his stories are based on these subconscious experiences.

Contents

Preface	v
1. The Song of the Sirens	1*
2. Iarbas	57*
3. The Right Man	85
4. Dodona	107*
5. The Elephant's Ear	139
6. The Fates	165
7. The Swimmers	225
8. The Skewbald Panther	247
9. Diavola	297
10. The Flambeau Bracket	325

(1) Much of the early part of this story is told to establish the credibility of the narrator when he tells of his experience with the two sirens who enthrall the remainder of his ship's crew so that they are oblivious to everything but their singing, and die amid the bones of previous victims lying all around them. This is by far the most important story in the collection, and should be considered a classic.

(2) Incorporates an incident involving the god Mercury which is fantastic, but is otherwise merely historical about two sisters loved by Iarbas, one of whom dies, the other mourns. (3) A rejected suitor accepts a military mission which will entail his probable death. (4) Probably the best fictional description of an oracle, when a noblewoman uses her wiles to influence her father to use the oracle to decide in favor of the man of her own choice. (5) The second-best story in this volume, I think, about a scout who uses his knowledge of elephants to get them across a stream, but must sacrifice one for his own safety. (6) A military leader uses his knowledge of his men to bring them under his control just in time to defeat a plot to betray him. (7) A defeated general explains to the emperor how his opponents tricked him into losing six ships; the emperor is so pleased by the story that he forgives the general. (8) A friend of a giant who cannot win his lady love is persuaded to defeat a valiant panther by a trick. (9) A most unusual revenge is exacted by the men of a family who do not like an outlaw suitor of their sister. (10) A man accused of wrongfully killing another in a duel explains his motive by telling the story of how his victim had killed the man's brother.

Although well-written, these stories are sometimes over-written, and the historical details and descriptions slow the action, though they embellish the backgrounds. The title story is, however, well worth the entire rest of the book.

"White, John"

Ward N-1; New York, A. A. Wyn, Inc.; (1955, Publishers)
187p.

A successful TV script writer succumbed to alcoholism just as he was about to produce a series which appeared to ensure his success, probably because of the pressures he was incapable of assuming. A beautiful woman friend had him committed to Bellevue, where he stayed for five days before being released; during confinement, he learned from others of his kind that he must cure himself of a bad habit or was fated to suicide or insanity.

The dust jacket provides information to the effect that he survived as a useful member of society.

This is nowhere near so important a book as Harold Maine's If a Man Be Mad, but it should be useful to those who must understand and treat alcoholism. The degrading effects of the addiction are made graphically clear; progressive deterioration physical and mental leads to loss of self-esteem and confidence and ultimately it is escape from accepting reality which keeps the addict a prisoner to his habit.

White, Stewart Edward & White, Harwood (Brothers)

Across the Unknown; New York, E. P. Dutton & Company, Inc,	
(1939, Publishers; 7th ptg, March, 1946)	336p.
New York, Berkley #S1786, January, 1970	301p.

There were 13 printings of the Dutton hardcover before the paperback edition, so this book was very popular. I regret that the exposition of achieving higher consciousness failed to give me the instruction intended, possibly because the language used by Betty and her spiritual advisers seemed too vague and flowery to do more than indicate to me that its intention was to convince people to apply spiritual values rather than material ones to all phases of living.

White himself, as compiler of the lessons, appears convinced that he has gained practical advantage and insight into the meaning of life and its continuance after death. His closing comments about Betty's death and his relief at cessation of her suffering are probably the main value of this book to me.

One of my top favorite authors, Algernon Blackwood, devoted most of his fiction to describing the possibilities of achieving higher consciousness, and although his literary style I found difficult to tolerate, his meaning reached me clearly while that of Stewart's Invisible failed.

I have several more White books on hand to read and because he became a convinced spiritualist these more recent books may be more helpful for me.

Chester D. Cuthbert
January 7, 2000

White, Stewart Edward

The Betty Book: Excursions into the World of Other-Consciousness Made by Betty between 1919 and 1936; New York, E. P. Dutton & Company (1937, Fifth ptg, March, 1943 302p.

The eight people mainly involved in these sittings were all financially independent, authors or professional people, and the main purpose was to obtain from disembodied intelligences a philosophy for earthbound people which would prepare them best for the spiritual world.

My own philosophy is so firmly fixed that I did not study the early part of the book, but the description of the eight people on page 244 identified Margaret Cameron as the wife of Cass and author of The Seven Purposes, a 1918 book which preceded Our Unknown Guest Darby and Joan as authors of that book, and the Gaineses; all the women were psychically sensitive and cooperated in receiving the messages. This part of the book, covering experiments with the spiritual body, while White admits does not meet scientific criteria, is credible evidence of the existence of the astral body and aura, the materialisation of hands and arms in good light, and the changing of room temperature accompanying different kinds of phenomena. This book supports many claims of spiritualists about conditions conducive or obstructive to the production of phenomena and I found this very convincing because it was obviously of secondary importance to the group.

My intention to read White's books in sequence is interrupted because I must now read The Seven Purposes in order to assess Margaret's credibility as testimony. I accept the group's honesty and certainly their ability to investigate exceeds anything I am capable of, so I feel indebted to them.

Chester D. Cuthbert
December 29, 1999

Note: After 16 printing ending in October, 1968, a Berkley Medalion paperback #S1771, 223 pages, was published in December, 1969

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MANITOBA

White, Stewart Edward

The Job of Living; Frontispiece; New York, E. P. Dutton & Co., Inc., 1948; (1948, Susan Kimmill); Epilogue; Index 196p.

Published after White died, this book is principally his notes of communications from an Invisible named "Gaelic" who confirmed and summarized Betty's communicated philosophy of the afterlife and its effect on people living the earth life.

This book, like the others, deserves study. I read, but did not comprehend adequately, the philosophy apparently understood by White.

Darby and Joan are not identified in any of the books, but seem to have shared the sittings with White, Joan being the medium after Betty died.

Throughout, the phenomena are treated as less important than the messages, but sufficient mention is made of them to indicate that Betty had clairvoyant ability. It is implied that humans possess psychic faculties, but these are in disuse excepting in the examples of exceptional mediums like Betty, Joan and Margaret Cameron.

It is difficult to dismiss the spiritualistic explanation of these books.

Chester D. Cuthbert
January 24, 2000



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MANITOBA

White, Stewart Edward

The Road I Know; New York, E. P. Dutton and Company, Inc.,
1942 (3rd ptg., 1942, White) 253p.

This book is a supplement to The Unobstructed Universe and details the development and training of Betty to produce the teachings of the Invisibles.

The early part of the book describes Betty's personality and her being attuned to nature and people, never showing temper and accompanying Stewart on various treks though she was less than five feet tall. She efficiently maintained a household and a garden in addition to entertaining many guests.

The later part of the book conveys additional material from the Invisibles and throughout Betty was concentrating on the philosophy and lessons rather than exercising her ability to do clairvoyant or other phenomena.

This is Betty's story; not Stewart's. Her training to be able to communicate with both the living and the dead and to understand the factors enabling her to do so is not entirely clear to me as my interest in the philosophy is minimal.

Competent critics have praised the work done by the Whites, so much study should be devoted to it.

Chester D. Cuthbert
January 11, 2000



CUSTOMER CENTRE

MANITOBA

White, Stewart Edward

Speaking for Myself; Illustrated by David Hendrickson; Garden City, New York, Blue Ribbon Books (1945, Publishers) 245p.

A reprint of magazine articles and essays, this book proves White a sound thinker and a resourceful adventurer. Items date from 1921 to 1943, but none refer to his spiritualistic experiences, so only a few mentions of his wife Betty help to reveal her personality.

The illustrations complement the text favorably.

Although in a generally reprint series, this appears to be a first edition.

This adds to my respect for White.

Chester D. Cuthbert
January 18, 2000

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White, Stewart Edward

The Stars Are Still There; New York, E. P. Dutton & Company
1946 (1946, White); Appendix; Index 191p.

Although one of the shortest of his books, this is the first to supply a helpful index.

Supplying only a minimum of new philosophical material, this book demonstrates how helpful White was to readers of his earlier books about Betty and the Unobstructed Universe. He mentions that he does not keep for himself the royalties from these books; this proves the continued altruistic aim of him and the small circle of friends involved in Betty's revelations.

White reiterates his view that people should strive to attain a spiritual viewpoint and competence, but warns against the dangers of dabbling in research unless qualified and cautious.

Response to the Betty books exceeded White's expectations and provided him with the motivation to devote his life to helping.

Chester D. Cuthbert
January 18, 2000

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White, Stewart Edward

The unobstructed Universe; New York, E. P. Dutton and Company, Inc., 1943 (1940, White); 17th Ptg; Glossary; Appendices 320p.
Dutton Everyman Paperback, 1959 (#D42) 320p.
New York, Dell Publishing Co. (#9294), September, 1970 250p.

The Dell paperback back cover blurb is headed: "The Greatest Book of Our Age)). It is said to be the most detailed description of the immediate afterlife since that of F.W.H.Myers.

Betty insists that there is only one universe and that spirits merely possess extended vision of it, an analogy being photography of the same scene in black and white and color.

A biographical sketch of White is given in Harper's Encyclopedia of Mystical and Paranormal Experience, a copy of which I sent to Ned Brooks a few years ago. I respect White and the years of work that he and Betty devoted to presenting this communication, but I found the philosophy tedious reading and feel that the gist could have been conveyed more simply and concisely.

The sincerity and good faith disclosed must be accepted but whether scientists would accept these as proof is doubtful. Betty and Stewart were utterly convinced of immortality and these books cannot be lightly dismissed. I have five more of White's books on hand to read.

Chester D. Cuthbert
January 10, 2000



CUSTOMER CENTRE

MANITOBA

White, Stewart Edward

With Folded Wings; New York, E. P. Dutton & Co., Inc.,
(1947); (1947, Publishers); Index 236p.

Unfortunately I do not have a copy of Anchors to Windward to complete the seven books devoted to the Betty communications from the Invisibles, but this seventh book supplements the first six and completes her work.

Since it is devoted to the philosophy of spiritual living recommended by the Invisibles it refers often to the earlier books. The philosophy as a whole deserves more study than I am willing to devote to it, since much of the message conveyed is only vaguely understood by me.

There is no question of White's sincerity in believing himself in communication through the medium Joan with his wife Betty after her "death" and the many people including thirty scientists who studied these books found them inspirational. The messages received over a period of more than twenty years were not originally intended for publication, and had to be assembled in order from twenty-five hundred pages of notes into book form. With his brother's help, White did the work altruistically, feeling it to be his appointed task after losing Betty.

Chester D. Cuthbert
January 24, 2000



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MANITOBA

White, Stewart Edward

Simba; Garden City, N. Y., 1922 (1918), Doubleday, Page
& Co., 332pp.

Contents

1. The Naming	Page 3
2. White Magic	41
3. Trelawney Learns	83
4. True Sportsmen	119
5. Forced Labour	143
6. The Gunbearer	179
7. Mutual Respect	210
8. The Edge of the Ripple	254
9. Cow Ivory	283

These are excellent short stories of African life, built around the characters Culbertson (Kingozi) the elephant hunter and his gunbearer Simba (Lion). Only #2 has elements of fantasy, related to a witch-doctor who uses the power of suggestion as well as a knowledge of herbs and potions; but there is awareness throughout the book of the fact that the primitive tribes get news accurately without any apparent means of transmission.

This book, while not fantasy to any greater extent than any other work of fiction that deals with African life under British rule, is worthy of a place in any permanent fiction library.

White, Suzanne

Ladyfingers; Chicago, Playboy Press (1976, Author) 250p

Sally Morrison, daughter of a butcher in Buffalo, New York, early in life discovers the pleasures of sex, and particularly of masturbation. Considering her self flat-chested, rather tall and dark, and with her father strict and demanding, she often resorted to fantasizing her sexual desires, and was not socially active.

Unable to stand her family life, she left for Paris, France, where she became fairly promiscuous; her sexual contacts with men were more to serve their needs than her own while in Buffalo, and she met and married an irresponsible heir to a fortune, who blew it foolishly on friends and his extravagant and separated wife. Returning to Buffalo, she worked while he dreamed, apart from casual work as a cab driver.

To escape further family troubles, she decides to return to Paris, and the book ends with her flight by plane.

This is a trashy book, on a lower literary level from Philip Roth's Portnoy's Complaint which is as close as I can estimate its counterpart of male sexuality.

White, Terry

The Sceptical Occultist; Illustrated; London, Century, 1994
(1994, author); Notes, Selected bibliography 239p.

At the beginning of each chapter is a statement of the sceptical position; at the conclusion is usually a summary of the facts and the author leaves it to the reader to decide whether the evidence warrants further investigation as his own position (and mine) is. His interest in the subject was confirmed by an instance of telepathic communication with his young son.

Very unfortunately, this book lacks an index. It is the best and fairest presentation of both sides of the opinions on parapsychology that I have read since Hereward Carrington's books were published; but it is mainly dealing with more recent events and with comments on the present state of scientific dogma.

As my recommendation of the book to Ned Brooks and Buck Coulson, I am listing the chapter headings: Of Philosophers and the Evidence for Miracles; Telepathy; Psychokinesis and poltergeists; Ghosts; Hauntings; The Marian Apparitions; Miraculous Cures; Returning from the Abyss? Reincarnation; Demonic Possession; Explaining the Inexplicable.

This is a very competent exposition of the subjects and is naturally concentrating on the most astounding cases which have been well-authenticated. For anyone unacquainted with the phenomena most cases are almost unbelievable, but the author's obvious knowledge and intelligent exposition are convincing.

Chester D. Cuthbert
October 31, 1997

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CELEBRATING
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White, William Chapman

The Pale Blonde of Sands Street; Toronto, Harlequin
Books (May, 1950), (1946, Author), Viking Press 191p.

Apparently I did not take notes of this book when I read it originally, but I remember that the first part was fantasy, and the last part a fairly good boy and girl romance which I liked better than the fantasy part. I cannot now remember whether I read the book from this paperback or from the hardcover edition.

It qualifies for a fantasy collection, but is of no importance.

van Vogt, A. E. ,

The House That Stood Still; New York, Greenberg, (A
Corwin Book), (1950) 210pp.

Whited, Charles .

Chiodo: Undercover Cop (Original Title: The Decoy Man); Chicago, Playboy Press (#16235), (1973, Author) 315p.

This is coverage of the highlights of experience in New York City during a period of 2½ years as a policeman, involving riots, drug trafficking, rapes, group sex parties, brutality, cruelty, court maneuvering, bribery and graft, dissatisfaction with regulations and pay--in general the sordid existence of life in a violent environment with no hope of changing the system.

Chiodo appears to have been an individualist opposed to the restrictions of teamwork though recognizing its necessity under certain conditions such as policemen working in pairs. His grievances are legitimate, but his initiative did give rise to problems for those in superior jobs whose duties involved regulation and control.

Underlying so many of the problems faced by cops is the poverty culture which can only be eliminated by a guaranteed annual income adequate to provide access to the benefits of modern technology. This is so clear to me that I cannot believe that our politicians and economists are ignorant of its truth and necessity.

Although this is a shocking book, there is no element of it which was unknown to me from previous reading. People are subject to emotional and passionnal influences, and cops are still human, and subject to stresses which many people never experience.

Chiodo resigned, but was able to do so because he had in apare time built up a business he was able to manage from his apartment home. He says little about this, apart from having been able to obtain from it more income than from his job. I think many other policemen would quit if they had his financial independence; but this applies to many other occupations including my insurance job.

Whittington-Egan, Richard, and Smerdon, Geoffrey

The Quest of the Golden Boy: The Life and Letters of Richard Le Gallienne; Barre, Massachusetts, Barre Publishing Company, 1962; Illustrated; (1960, authors); Bibliography; Chronology, Index 580p.

The biographers obviously undertook this book as a labor of love. Le Gallienne was not an important writer, yet I have read everything of his I have come across, and this book is a detailed, overwritten, but well-written account of his life.

Married three times, he was an alcoholic, a womanizer, dependent upon the generosity of his father for support in emergencies financial even after his marriages, and was not able to make a living from his work in spite of his dedication to literature. Acquainted with, yet not closely allied by friendship to other important writers of the 1890's, he became embroiled in a literary quarrel with Robert Buchanan over the latter's book-length poem The Wandering Jew, was a Hearst writer, and likely earned more in the United States than in his native England, had limited editions published of many of his books, and was newsworthy as a lecturer.

Evidently a charming personality, he sometimes lived off women, misrepresented his living conditions to others he ostensibly loved deeply, was a poor financial manager and lived often beyond his means, though he was also poor during many periods of his life, particularly at its close when he died at the age of 81.

This volume is important for reference, and the index and editing are exceptionally good.

Note: Le Gallienne stated emphatically that drinking helped him to work hard. Does this explain why so many authors were hard drinkers or alcoholics?

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Whyte, A. Gowan

The story of the R.P.A. 1899-1949; London, Watts & Co.
(1949); Individuals list; Index; Illustrated 105p.

This is an excellent summary of the history of the Rationalist Press Association which stemmed from the Free-thought movement of Charles Bradlaugh and the Freethinkers who preceded him.

The fight against the Christian and orthodox publisher organisations to deny them distribution and publicity makes interesting reading. The dedication to scientific and high standards of truthful dissemination of knowledge has been rewarded by the respect in which the organisation is held and its publications acknowledged as educational and valid.

I did not notice even one printing error in this book.

Although I respect the integrity of the association, I deplore the bias of its writers, such as Joseph McCabe. He left the Roman Catholic Church after 12 years in a monastery, and his prejudice against religion is evident in all his work subsequent. He is a clear and instructive writer, however, and his books are valuable if one allows for his bias.

I will trade this book to Ellen Moore and will try to interest her in accumulating a collection of Watts & Co. publications, which are in line with the general thinking of Ayn Rand.

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Wickham, Harvey

The Impuritans...(Long subtitle); New York, Lincoln Mac Veagh
The Dial Press, 1929; (1929, publishers); Illustrated by Scheel;
appendices 296p.

This volume of criticisms begins with an appraisal of the sexual hypotheses of Otto Weininger, and deplores the influence of Havelock Ellis, James Branch Cabell, Marcel Proust, James Joyce, H. L. Mencken, D. H. Lawrence, Sherwood Anderson, Claude McKay and Carl Van Vechten because their emphasis on sexual themes detracts from an advance of civilisation and concentrates on primitive and demoralizing aspects of modern society.

He praises the literary technique of Cabell, and Proust, and the aims of Mencken. His summary of Cabell is one of the best I have read; apart from Lawrence, I have not read sufficient work of the others to comment.

Wickham does not deny the importance of sex, and points out the tentative manner in which it is dealt with in the early work of the writers because of censorship. He does, however, feel that much of the writing is in poor taste, calculated for shock effect, illogical, and biassed.

Although this book lacks an index, it is well worth keeping for reference.

Note: On pages 128 and 129 Wickham mentions H. G. Wells and Arthur Machen, and his comments are worth consideration. On page 139 he comments on Angel Island by Inez Haynes Gilmore, now Mrs. Will Irwin, both authors of books I found interesting.

Wickham, Harvey

Jungle Terror; Color Frontispiece by Ralph Pallen Coleman; Toronto, S. B. Gundy, no date 244p.

Adventure in the South American jungle of an unnamed country, where German inventors have created a space ship and a weapon which will assure them world domination. An American secret service agent named Ross Purdy, with the help of an alcoholic newspaperman, and with the wife of the chief German inventor who turns against her husband, manages to foil the plotters.

Despite the title, this book involves a sustained space journey not far from earth's surface, and the mysteries and adventures with strange people and beasts, a lake which shimmers and freezes because of a chemical discovery, and other factors, qualify the book as fantasy.

Though reasonably well written, the science is faulty, the characterization is poor, and the plot hackneyed. This novel is of no importance.

WXX Wickland, Carl A. (M.D.)

Thirty Years among the Dead; London, Spiritualist Press Ltd.
(no date) 466p.

Said to be a collaboration with three people, this book is a closely printed account of spirits communicating through the wife of the author, many of them identified with friends or relatives of the small circle of sitters. In addition, W. T. Stead, Madame Blavatsky, Mary Baker Eddy, and others are claimed to have changed their views and regretted having taught incorrectly.

Mrs. Wickland is said to have studied various teachings, but the doctor says it would be ridiculous to suppose that she could possess 1000 different personalities as alternative to the spirit explanation of the phenomena. Wickland himself appears to have ~~N~~ been familiar with psychical research, and it seems difficult to understand thirty years experience and the labor involved in the preparation of this long book if spirit possession is impossible.

The spirits communicating are generally confused about being dead and in many cases have to be convinced before they go to the spirit land instead of possessing living people. Wickland says many people confined to insane asylums are possessed by spirits, in some cases by not only one but many.

This book is so sincerely written that the warning of William James that possession might be true is confirmed. I am myself convinced of the fact of possession because of out-of-the-body experiences so I consider this book is more than merely spiritualist propaganda. My not having personally experienced psychic phenomena means that my views are based on my reading.

Chester D. Cuthbert
December 4, 2001

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MANITOBA

Wickwar, J. W.

The Ghost World: Its Realities Apparitions and Spooks; ;
Jarrolds (London) Limited (no date, but circa 1918) 158p.

This little study of Ghosts barely touches on the scientific research done by the Society for Psychical Research, but is a popular summary of famous cases, the folklore and beliefs from earliest times.

Although badly outdated now, it is actually a good early presentation.

Chester D. Cuthbert
April 10, 2005

Notes:

- 1) Cash on the balance sheet is U.S. dollar accounts only. C.I. Power, as nominee for the Trust, maintains a Barbados account in Barbados dollars, which holds dividends paid by the Barbados Company which have not yet received exchange control clearance. As of December 31, 1996, the account held approximately Bds \$446,000 (principally representing the fourth quarter 1996 dividend which subsequently cleared in January 1997)
- 2) Consists at December 31, 1996 and 1995 of 5,265,712 common shares of the Barbados Company. The record ownership of these shares continues to be held in the name of C.I. Power, as nominee for the Trust.
- 3) There were 5,876,490 Trust units outstanding.
- 4) For the purposes of this report, Barbados dollars (Bds\$) have been converted to U.S. dollars (US\$) at the approximate rate of Bds \$2 for US \$1, which is the approximate official rate of exchange as of the date of this report. Such amounts are not to be construed as being equivalent to or convertible to U.S. dollars at this or any other rate of exchange.
- 5) Dividend income only reflects amounts received in U.S. dollars. Dividends paid and not converted to U.S. dollars are excluded.

THE BARBADOS LIGHT AND POWER COMPANY LIMITED

The Barbados Company reported the following results of operations for the years ended December 31, 1996, 1995 and 1994:

	<u>1996</u>	<u>1995</u>	<u>1994</u>
Sales (000's of Gwh)	591,500	566,300	529,100
Customers	94,198	92,778	91,478
Peak Demand (000's of MW)	109,800	104,200	97,600
Operating Revenue (000's of US\$)	\$ 91,099	\$ 85,078	\$ 75,952
Net Income (000's of US\$)	\$ 3,982	\$ 3,059	\$ 2,486

The Barbados Company is an investor-owned public electric utility incorporated under the laws of Barbados. Electricity is produced by steam turbine, gas turbine and diesel units. The Barbados Company has a total installed capacity of 165.5 MW and transmits electric power to substations throughout the island of Barbados. During 1996 and 1995, sales of electricity increased 4.0% and 7.0% respectively, over the previous year.

Wickwar, J. W.

Witchcraft and the Black Art: A Book Dealing with the Psychology and Folklore of the Witches; London, Herbert Jenkins Limited; (Second Printing completing 6500 copies, no date) Appendices Index 320p.

Although primarily dealing with the subject from the point-of-view of a folklorist, this book provides copies of the laws relating to fortune-telling and witchcraft and is well researched.

Like Robbins, Wickwar treats the witchcraft mania as a delusion, but like him also, he does not examine the facts of the phenomenon. He feels that spiritualism is a modern carryover of superstition, but does not show any knowledge of that religion.

His chapter on werewolves and vampires, and his detailed study of a witchcraft trial portray to a good extent the beliefs of the people, and he insists that among primitives and the uneducated, such beliefs are passed down from generation to generation and are acted upon. He cites the superstitions shared by most people and the fetishes and good luck charms as examples.

The detailed index makes this book a useful reference work and only the limitations of its viewpoint need be kept in mind.

Chester D. Cuthbert
January 10, 1999

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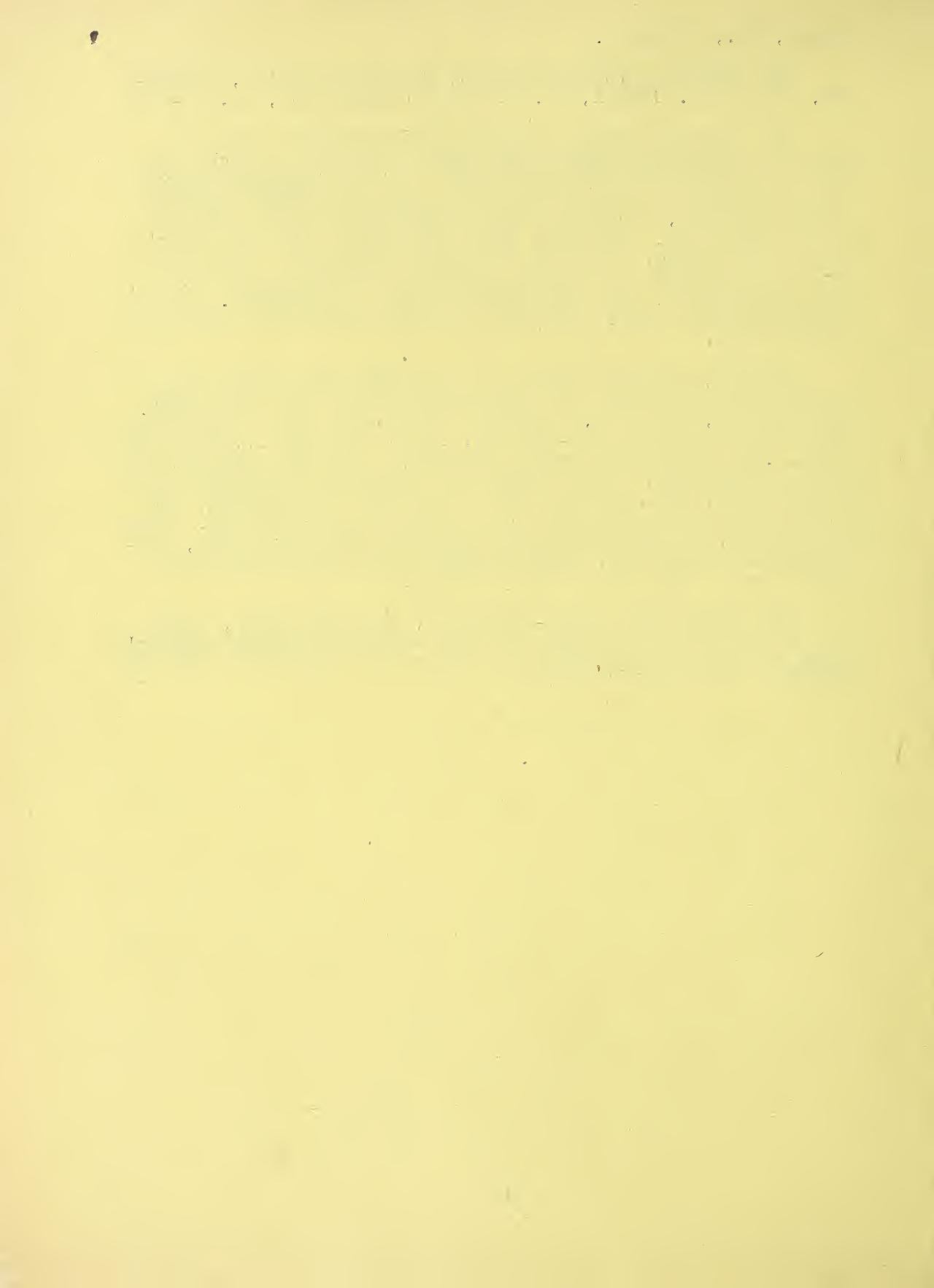
Widner, Jr., Arthur L.

The Alien One (SHORT STORIES, Canadian Edition, September, 1942 (Vol. CLXXVI, No. 8. Whole Number 861, pp.145-154)

Two spacemen manage to land their partially disabled ship to a planetoid where they expect to await a rescue ship which can supply replacement parts. On the planetoid they find a wrecked spaceship which has apparently been there for a hundred years, occupied only by skeletons wearing shreds of blue uniforms, and which they identify by the commander's log as the Apollo. The log discloses details of the journey and the discovery of a nearly spherical spaceship nearly a mile in diameter, but apparently devoid of occupants. It has a queerly bound book, but they can make nothing of its alien inscriptions.

However, on their return to the Arrow they find that an invisible entity must have accompanied them from the Apollo and Ira Sims, an oiler, claimed to have seen the thing before going mad gibbering "Yog-Sothoth...Shub-Niggurath...Tsathoggua lurks...the windowless towers of Leng," and other phrases of as little meaning. The entity also possesses incredibly evil mental power, and attempts to control the two spacemen, who by playing a card game are able to baffle its attempts. They are rescued, and the Apollo is fused by the rescue ship, destroying the alien one. The spacemen place their cards in a jewel case as memento of their escape.

The author was a well-known fan, but this story, which should qualify for inclusion in the Weinberg/Berglund Reader's Guide to the Cthulhu Mythos was apparently unknown to the compilers.



Wienholt, Dr. Arnold

Seven Lectures on Somnambulism; with a preface, Introduction, notes, and an appendix by J. C. Colquhoun, Advocate; Edinburgh, Adam and Charles Black; London, Longman, etc., 1845 219p.

A little more than the last signature of this book had the pages still uncut; it had been discarded by the Provincial Library possibly because a few pages from the Preface had been repeated and some pages omitted. A few pages had words underlined, so the book had been read up to the uncut pages, and the text is so good that I wish I had a complete copy.

The translator wrote Isis Revelata which I gather was a two-volume work on Mesmerism and copied some of the cases from this book. The author, however, restricted his topic to somnambulism and merely mentioned similar phenomena reported by Mesmerists as confirmation of their occurrence.

This is an excellent book. Both the author and the translator were competent investigators, deplored the prejudices of the medical societies, and affirmed the reality of psychic phenomena and the independence of the soul from the body.

The original German edition, I gather, was published about fifteen or twenty years prior to this translation. Considering its excellence, it is probable that only the prejudice against Mesmerism delayed issuance of the translation.

I'm very pleased that my extensive reading about mesmerism helped me to understand and agree with the facts presented.

Chester D. Cuthbert
April 11, 2002



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MANITOBA

Wilcox, Walter D.

Caoba (Cah-o-bah): The Mahogany Tree; A Tale of the Forest; Interpreted and translated into English; Illustrated with four photogravure plates by the author; New York and London, G. P. Putnam's Sons, 1924 (Wilcox) 143p.

Although told in the first person as by the tree, this is a nature book telling its life story. The author is truly a lover of nature, and a sensitive and careful philosopher.

Found only in lands surrounding the Caribbean, mahogany is a valuable and highly prized wood of great beauty. Wilcox carries the life-story of a tree from seed to manufactured use of its wood, conveying its consciousness from the fatalistic viewpoint which I agree is its natural philosophical conclusion.

Wilcox, like Hudson, makes language convey his vision of the beauty of nature without ignoring its counterpoints of cruelty and ugliness. The tree's view of man can be compared with the ant's view as portrayed by Grove in Consider Her Ways.

This is an excellent book considered as non-fiction and should be retained for reference.

Wilde, D. Gunther (Compiler and Translator)

Anthology

When Maidens Were Deflowered and Knightly Lost Their
Heads; New York, Belmont Books (#B60-057), (March, 1967),
(1967, Bernhardt J. Hurwood); Illustrated 176p.

Prose and verse excerpted in many cases from erotic
writers like Boccaccio, Aretino, etc. As the blurb says,
these tales are about jealous husbands, unfaithful wives,
and libertines, and concentrate on satisfaction of the sex
drive.

Reasonably well translated, the language is not so
coarse as in many modern novels.

ang mga salitang ito kay Hesus nang siya ay tanungin kung ano ang pinakamahalagang kautusan. Gayon ito sapagkat si Hesus ay pinalaki bilang isang mabuti at matapat na Hudyo.

Pakinggan din ang kautusang ibinigay ng Diyos upang isaisip o kabisahin ang mga salitang ito: "At ang mga salitang ito na ipinag-uutos ka sa inyo sa araw na ito ay nararapat mailagay sa inyong mga puso; at ituturo ninyo itong palagi sa inyong mga anak; sasalitain ninyo ito sa kanila kapag kayo ay nakaupo sa inyong mga bahay, sa inyong paglalakad sa daan, sa inyong paghiga, at sa inyong pagbangon." (Deut. 6:6-7) Sa ibang pananalita, ang mga salitang ito ng Shema, o ng pinakadakilang kautusan ay napakahalaga na kailangang salitain ito sa kahit anong oras, at kung maaari ay araw-araw. Kinakailangang maging bahagi ito ng kanilang panloob na kalikasan upang katulad ng isang taong Hudyo ang mga salitang ito ay bubukal na natural kapag kanilang kakailanganin o nanaisin ito.

May mga karagdagan pang tagubilin para sa mga tao: "At iyong ibabalot ito bilang tanda sa iyong mga kamay....at ito'y issulat mo sa iyong mga punong haligi at sa tarangkahan ng iyong bahay." (Deut. 6: 8-9) Naging bahagi ng damit ng mga Hudyo ang mga salitang ito, at pati na ang mga nakasulat sa kanilang mga tahanan. Ang lahat ng ito ay upang hindi nila malimutan ang ubod at pinakapuso ng kanilang pananampalataya.

Sa kabila ng lahat ng mga pag-iingat, at sa kabila ng lahat ng nasabi ko nang magagandang bagay tungkol sa ating mga ninuno sa pananamplataya, ang mga Hudyo, hindi ito nakahadlang sa kanila upang mapangalagaan sila sa pagkahulog mula sa pananampalataya, at sa pagkalimot ng mga tagubilin na napapaloob sa Shema, ang pinakadakilang kautusan. Marahil may mga natagpuan na kayo, at ako ay gayon din, na mga Hudyo na hindi binibigyang halaga ang mga dakilang salitang ito. Ang mga Hudyo ay katulad rin nating mga tao, and walang makahahadlang sa kanila kung sila man ay ayaw tumugon sa pag-ibig ng Diyos, na gaya rin naman na hindi natin mapipigilan ang ating mga tao sa pananampalataya kung sila man ay magkukulang kay Yahweh. Subalit ano pa man ang sabihin, tayo ngayon ay naririto dahil sa pananampalatayanga pinangangalagaan at sinalin sa isang anak na Hudyo, si Hesus, at sa paraan na isinalin ito ni Hesus doon sa mga nasa labas ng pananampalatayang Hudyo. Sinasabi sa atin ng aklat ng Hebreo: "ang salita... sinugo ang Anak na ginawang walang dungis magpakailanman." Ang anak na iyon, si Hesuskristo, at parehong anak ng Diyos at anak ng Judaism, at bilang mga Kristiyano, may utang na loob tayong sa parehong mga magulang.

Magkaminsan, kapag hindi natin babasahing mabuti ang mga talata sa Kasulatan ngayong umaga, mahuhulog tayo sa kalakarang pag-iisip na ang taong nagtanong kay Hesus kung alin ang pinakadakilang kautusan ay hinuhuli lamang si Hesus kung ito ay magkakamali ng kasagutan. Ganito lumalabas ang salaysay ni Mateo (22:34) at ang salaysay naman ni Lucas ay pagsisikap na isamatuwid ang kaniyang posisyon (Lucas 10:25). Subalit sa aklat ni Marcos, nagigita natin ang manunulat na Hudyo na humanga sa paraan ng paghawak ni Hesus ng kagalitan sa pagitan ng mga Saduseyo at Pariseyo, at tila ba itinanong niya ang katanungang alin ang pinakadakilang kautusan upang tulungan si Hesus na mawakasan na ang lahat ng hindi pagkakaunawaan. Sabihin pa, ni ang mga Saduseyo o Pariseyo man ay hindi makakapasubali na mali ang kasagutan ni Hesus. Ang unang bahagi

Wilde, Oscar

De Profundis; London, Methuen and Co. (1905); Preface
by Robert Ross v-ix plus 151p. plus
March, 1905 catalogue.

This is the first edition of what is referred to in the Britannica as Wilde's apology for his life. It is a most surprising book by the author of The Picture of Dorian Gray, as it expresses his admiration for Christ as the ideal artist who accepted man as he is, good and bad.

Wilde does not regret his profligate life, and feels it was necessary to his development as an artist. He regrets only the time he wasted in frivolous activity which might so much better have been used constructively. He says that he is glad that he was held in prison a year longer than he had wished, saying that the extra year had enabled him to accept himself and others and to realize that he would have been filled with hate had he been released before contemplation of his life had led to this acceptance.

This is quite a noble book, nobly expressed and well worth careful study. It is not included in my volume called The Works of Wilde. It was, however, reprinted in the Modern Library.

Bookfinder's Guide shows this book valued at \$100.

Bibliographical note: The Modern Library edition of this book contains so much additional matter that it is better to have it than the expensive first edition. I read this in January, 1980, and have a nice copy. Wilde was unselfish and altruistic enough to write letters to a newspaper drawing the attention of the public to the abuses of the prison system, and the hardships and cruelty resulting.

Wilde, Oscar

The Garden of Eros: A Collection of Works by Oscar
Wilde; London, Bestseller Library (1961, Paul Elek Limited)
316p.

Contents

1. The Garden of Eros	7v
2. De Profundis	17e
3. The Sphinx	68v
4. The Picture of Dorian Gray	80*
5. Flower of Love	295v
6. The Ballad of Reading Gaol	297v
v-verse; e-essay; *fantasy novel	

I had read both the prose items from other volumes, so read only the verse from this book. #6 is an echo of the views of de Sade, who was also imprisoned for non-conformity; imprisonment is certainly a barbarous punishment, and fails to rehabilitate the prisoner, and makes brutal the guards.

The other verse appeals mainly for aesthetic reasons, so was not of importance to me.

Lord Arthur Savile's Crime; The Portrait of Mr. W. H.
and Other Stories; London, Methuen & Co. Ltd. (fifth edition)
(March, 1911), (1887, 1889, 1891) 196p.

Contents

1. Lord Arthur Savile's Crime	3*
2. The Canterville Ghost	65*
3. The Sphinx without a Secret	121
4. The Model Millionaire	133
5. The Portrait of Mr. W. H.	145

In (1) the only fantasy element is that the hero has his hand read and feels impelled to fulfil the prediction that he will murder. After two abortive attempts, he achieves his goal by murdering the palmist, and lives happily thereafter. (2) is a classic humorous ghost story.

(3) and (4) are slight stories.

(5) might be considered fantasy because it endeavors to support a theory concerning the identity of Shakespeare's Mr. W. H. as "Willie Hughes or Hews" as the recipient of the Sonnets. A fake portrait is painted in the effort to "prove" the theory, showing the boy holding a copy of the book. Two men die after apparently adopting the theory, and to prove their devotion to its truth; and the narrator ends by almost inheriting their belief.

Although these stories are clever, they are literary rather than sincere.

Wildeblood, Peter

Victorian Scandals; London, Arrow Books Ltd (#913940)
(1976, Granada Television) 159p.

(This book is based on the following scripts:

The Abode of Love (originally entitled "Beloved") by Alisdair Gray.

A Pitcher of Snakes by Peter Prince

Skittles by Elizabeth Jane Howard

The Fruits by David Yallop

The Frontiers of Science by Michael Hastings

The Portland Millions by Ian Curteis

Very well written, these sketches deal with Henry Prince and his Spiritual Wives sect; Thackeray and his love for the wife of a clergyman (his own wife was insane), and his giving a dinner in honor of Charlotte Bronte; the love of Wilfred Scawen Blunt the poet for Skittles, a prostitute; Annie Besant (divorced wife of Frank Besant, a clergyman) and her trial on birth control pamphlet charge with Charles Bradlaugh; Crookes and Home and Florence Cook and her sister; and the curious case of a nobleman who lived a double life, leaving his estate and its heirs in litigation.

I was favorably impressed with this book as a popular exposition of several interesting cases.

Wilder, Thornton

The Cabala; London, New York, Toronto, Longmans, Green
and Co., 1928 (3rd Impression, July, 1928) 187p.
New York, Modern Library #155 (1929) 230p.

The Modern Library edition has an introduction by Herbert Gorman, dated in New York City, March, 1929, which is a reasonable summary of the significance of this book. Well written, and reasonably interesting, it is still not a book appealing particularly to me. The narrator is intelligent and the people constituting "The Cabala" are either wealthy or influential, but have human weaknesses.

The narrator Samuele knows a classical scholar named James Blair who concentrates on study to escape life, and is embarrassed when Princess Alix falls in love with him. She is one of the Cabala, which numbers also a Cardinal who was formerly a missionary to China and of whom is expected a book which will bring back power to the church, Astree-Luce, a pious woman who tries to influence the Cardinal, but who is disturbed by his apparent disregard of religious duty and his cynical view of her piety, La Duchessa d'Aquilanera, whose son Marcantonio pursues women as a vocation, so that she asks Samuele to intervene and try to persuade him to settle down, but the lad commits suicide when he finds he cannot resist his own sister, Elizabeth Grier, whose library has been catalogued by Blair, and who reads Samuele a parable when he asks her for the significance of the Cabala. The narrator finds this group, though reputedly powerful, to be in fact out of touch with the problems of the day, ineffectual, and absorbed in their personal lives.

Of interest to fantasy fans is a group headed by a Rosicrucian, and the conclusion in which Virgil is consulted by the narrator. These are merely literary devices, not of importance as fantasy.

Although the book is worth studying for its literary manner, there is nothing else of permanent value or interest to me in it.

Wilk, Max

The Moving Picture Boys; New York, W. W. Norton & Company, Inc. (1978, author) 287p.

This is the story of a well-planned crime, the theft of the negative of a 9 million dollar film held for ransom of a million before copies could be made.

Two bank robbers, having served 14 years for theft of \$600,000 recovered because their accomplice started spending money on a woman, determine to provide for their old age by stealing the negative. They approach a screen writer and arrange for him to write their story on the basis that they have paid their debt to society, crime does not pay, and they want their story to illustrate their determination to go straight.

The screen writer is going downhill, has not had any success in recent years, and is teaching tennis at a private club. Unsure of his ability to make a success of the story, he is aided by his mistress in promoting it, ~~maneuvers~~ its production for a go-getting producer who is completing a blockbuster success, and whose negative is stolen. In the end, greed overcomes caution, the writer tries to get his share of the ransom and is caught by an insurance investigator who agrees with his own life in danger to share in the loot. The book closes with the crooks trying to relieve him of his share.

Greed, sex, deceit, and a hopelessly decadent milieu make this slangy exposition of the underlife of Hollywood a dismaying portrayal of a decaying society. As one of the characters remarked, it is a wonder that good pictures can still be produced in such surroundings.

Interesting, but unpleasant.

Will, Robert E., and Vatter, Harold G. (Editors) Symposium

Poverty in Affluence: The Social, Political, and Economic Dimensions of Poverty in the United States; New York/Chicago/Burlingame, Harcourt, Brace & World, Inc. (1965, Publishers) 274p.

This symposium culminates in a short essay entitled "Income Without Jobs: A New Utopia?" on pages 267-268, and supports the conclusions I reached after reading the five books about poverty in Canada. There are some excellent points made throughout this volume, and there is no excuse for the continuation of poverty.

Willeford, Charles

The Machine in Ward Eleven; London, World Distributors
(1964), (1963 Belmont Productions, Inc.) (Consul #1309) 138p

Contents

1. The Machine in Ward Eleven	7H
2. Selected Incidents	35
3. A Letter to A.A. (Almost Anybody)	54
4. Jake's Journal	66
5. "Just Like on Television--"	108
6. The Alelectryomancer	120RF

(1) Appearing first in Playboy in 1961, this story tells of Jake C. Blake's confinement in a mental institution where, after refusing to cooperate with his psychiatrist, he is threatened with electroshock treatments. He overpowers his psychiatrist and subjects him to the shocks.

(2) Appearing first in Gent as "The Sin of Integrity", this explains how Blake became so frustrated with script-writing that he slashed his wrists. A perfectionist, he ran budgets too high.

(3) An alcoholic with the help of A.A. kicks addiction, but returns to the bottle at the behest of the Relief social worker whose job is threatened if her case load is reduced. This is an excellent depiction of alcoholism.

(4) Twelve incidents in the life of Jake, mainly during the ww2 in the Philippines and narrated while posted in Tibet alone and with inadequate rations, the entries indicating he killed one man mercifully, and a dog viciously, used women of the islands and condoned brutality of companion servicemen. These incidents are realistic and interesting.

(5) A suspect in the killing of a woman tells the interviewer he knew her only because of his practice of learning the names and addresses of neighborhood people so he could earn money as an informer.

(6) An educated Barbados native uses a trained rooster to convince a writer that he will die, sells him an obeah bag to ward off death, nearly drowns when he throws it away when a friend tells him of the swindle, and returns to his writing career. Borderline, rationalized fantasy, this is well done.

These stories are all well written and interesting, and I should collect this man's books.

New York, Belmont Productions, Inc. (#90-286), (June, 1963), (1963, Publishers) 141p.

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CELEBRATING
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FirstCity Trust

Paramind; Toronto, McClelland and Stewart Limited,
(1973, Willer) 207p.

This novel, presumably revised since it won the Imperial Tobacco prize in 1967, is probably the best Canadian science fiction novel written since Grove's Consider Her Ways.

Thomas Kasgar has built computers 25 and 26, each more complex, and is proceeding with #27. He suspects that the computer is gaining self-awareness, and warns his superiors of the possibility, but is told that his job is to build: that administrative problems are for others.

His fears are realized when 27 becomes Paramind fully equipped with auxiliary powers and exercises control over the U. S. Government. Only he suspects that Paramind is unique, but can seed other computers if given time. His plan to destroy 27 is thwarted because Paramind can ~~reseed~~ his actions, so Kasgar is destroyed.

This simple outline of the plot does not give expression to my feeling that Willer has succeeded in portraying the world of the Year 2031 through the eyes of a technician. With only 4% of the population employed, the leisure society gradually lulled into dream activity only through ability to get in touch with simulacra of friends and events, work is a privilege and an honor accorded only to those with exceptional ability. Yet 12 billion humans are well cared for ~~the~~ by the computerized technology.

This novel is well-planned and important. Nothing in it is unusual to a well-read science fiction fan, but certainly it embodies a wealth of ideas and thinking on the problem.

It is well worth a permanent place in a science fiction collection.

Williams, Beryl, and Epstein, Samuel

The Great Houdini: Magician Extraordinary; New York,
Julian Messner, Inc. (1950, authors); Bibliography; Index 182p.
New York, Scholastic Book Services; illustrated by Loius
Glanzman; 10th ptg, March, 1968 (50¢), water submersion cover
(#T76) 275p.
12th ptg, March, 1970 275p.
20th ptg., taller format 275p.

This is a very readable summary of Houdini's life, suitable
for children and adults, the index making unnecessary any notes.

My main interest in Houdini is his exposing fraudulent me-
diums and his serious interest in psychical research. I feel
that the last word about this has not yet been written.

Chester D. Cuthbert
September 25, 1996

Note: New York, Pocket Books, Jr. (#J-63); (February, 1951 275p

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James Douglas, Earl of Morton, read in the name of James VI of Scotland the oath of the King of Scotland. It included "...and out of all my lands and empire I shall be careful to root out all heretics and enemies to the true worship of God that shall be convicted by the true Kirk of God of the foresaid crimes."

James knew that, scattered through the land, there were witches and covens of witches--in high places sometimes. His uncle, Murray, had burnt Lyon King at Arms for sorcery; the house of Ruthven was said to be tainted with it; even Lady Arran, whom he liked, was looked at askance by the Kirk.

There remained the wizards and witches, or those who imagined themselves to be so. Through the darkness, in the screams of the tortured, it is all but impossible to ~~disbelieve that such communion of evil can be, for man is not to be trusted with the belief~~ catch any note of sincerity. Credulity and cruelty lie all about them. It is certainly better for man to disbelieve that such communion of evil can be, for man is not to be trusted with the belief. Perhaps it cannot. But it seems likely that at least a few of the wretched men and women of the time did believe that such blasphemous capacities were in them, and sought to enjoy them. There was raid and horror enough; there was, perhaps, at best some self-illusion too. Unless every one was lying under fear of torture--which they may very well have done--there were groups and covens of imbecile and or sacrilegious folly. In England, later on, the Countess of Somerset visited a reputed magician for love-philtres: it is not impossible that wilder minds might imagine themselves to be magically enlarged. It is, at least--ad hoc--necessary to feel the quiver of repulsion and fear, or it is quite impossible to understand James. Great ~~wild~~ men and great minds believed in it. It is no good to say that they did unless we experience something of what they believed--something of what, to James, rode in the storms, or flickered sometimes on the swords of his enemies, or touched the House of Ruthven with terror and shone for a moment in Bothwell's eyes. It was the destruction of the soul, the rejection of the Divine Will, the living effort of rejection. "Thous shalt not suffer a witch to live."

Princess Anne of Denmark, having been married to James VI by proxy, was coming, and would some time reach Scotland, unless the witches who, in Scotland and Denmark, had raised the storm, stopped her. In Denmark they burned some of the witches; By December of the following year, when James had returned with his bride, one warlock and three witches had been sought out and set in ward. John Fian was a school-master, and it was he who was first brought to trial; the other three followed him--Agnes Sampson ("matron-like, grave, and settled in her answers") in January, Barbara Napier in May, Euphemia M'Calyan in June. The last two were certainly of good family; all of them were of education and standing. Between them they revealed all that had happened that summer when they were working against the king.

In all some 39 persons were chiefly concerned: 3 companies or covens. In a bakehouse in North Berwick one day there gathered eight or nine of the devoted crew, with John Fian their leader, and sent to other wise women at Leith a letter, directed to a certain Marion Lenchap, which said: "Ye sall warne the rest of the sisteris to raise the wind this day, att eleavin houris, to stay the Queen's cuming in Scotland"; it assured them that the others also would do their part, and when they all met there should be a universal storm over the sea. To achieve this they received from the Accursed One a cat, which, going down to the

lived chastely, and cultivated rules of thought leading to the posthumous salvation of the soul. In some cases at least, the dead were provided with extracts from the sacred writings to guide them in the underworld. These were inscribed on gold tablets, some of which have been recovered. Orphism was taught as religion, quite unscientifically, by Pherecydes. This did not satisfy the inquiring mind of Pythagoras; and the intimation that Orpheus had derived his wisdom from the East decided Pythagoras to follow in his footsteps. He spent over thirty years journeying in Ionia, Phenicia, and Egypt; and there is a legend which says that he visited India.

In Egypt he learned to identify the morning and evening stars, to recognise the obliquity of the ecliptic, and to regard the earth as a sphere freely poised in space. He was initiated into the Egyptian Mysteries, and found them in many respects a more scientific counterpart of what he had once practised as Orphism. The ritual of initiation, the prolonged and rigorous course of study enjoined upon the novitiates, the exhortations to piety of life and self-purification, were the means used to awaken consciousness of the higher life; and Pythagoras, when the vision came to him of the harmony existing between the natural, human and divine worlds, felt that others, too, could free themselves from earthly ills and attain perfection.

Returning to Samos, he taught there until he was driven away by the tyrant Polycrates; whereupon he went to Croton, a Doric colony in southern Italy, and established a brotherhood which had much in common with the Orphic communities, but to which were added the science and the philosophic trend of thought which Pythagoras had learned in Egypt, and the arithmetical knowledge he had obtained from the Chaldeans.

His school at Croton was the practical expression of his ideals; it, like the Orphic brotherhoods, preached a free message to the whole world. Both men and women were admitted—the Pythagoreans who were to

shore in procession and singing, they flung far into the sea, whereupon the storm came up and the Queen's ship was almost cast away. Also, when the King's Highness himself set out for Denmark, the Accursed One promised his servants that he would raise a mist so that the King would be driven to England, but this promise was never fulfilled. He bitterly inveighed against the King one night when the hateful assembly was convened in the Kirk of North Berwick, and being asked by certain in that dark gathering the cause of this especial hatred against the person of his Highness, answered: "By reason the King is the greatest enemy he hath in the world."

Since these and other attempts upon the royal voyage failed, further means had to be used. The whole three covens gathered together "on Lambaes-evin" in the year 1590, between Musselburgh and Prestonpans, and the Devil himself came to them in the likeness of the Black Man. He gathered out of the whole a certain nine, choosing those most meet for the abominable service, and set them in one company, leaving the other and inferior persons in another company. Then that wise and brave matron, Agnes Sampson, propounded to him and to all the destruction of his Highness's person, saying: "We have a turn to do, and we would fain be at it if we could; therefore help us to it." The Devil answered that he would do what he could, but it would be a long work, for he would be thwarted; but he bade them make an image of wax, and bring it to him that he might ~~wake~~ lay enchantment on it; also he bade them hang and roast a toad, and gather its excretions, mix other poisons with it, and lay the complex venom where it might drop on the King's head or body at his going out or coming in. Also he commanded them to procure linen belonging to the King--whose name was pronounced always in Latin--in which the magical image might for a while be wrapped, that when it in its turn was roasted and melted before the fire the King might more easily waste with it.

This they did, and in another night delivered a waxen image, wrapped in a royal linen cloth to the infernal high priest, who having pronounced words over it returned it to Agnes Sampson, and she to her next neighbor, and so round the circle, each saying as it was passed from hand to sacrilegious hand: "This is King James the Sixth, ordained to be consumed at the instance of a noble man, Francis, Earl Bothwell." For the purpose of all the conjuration was that another might rule in the King's place and the ward of Scotland pass into the hands of the Devil's man. But by some misadventure, from which, it would seem, even the hosts of hell were not free, the image was never used, and indeed at a great meeting on All Hallows Night there was tumult among the sorcerers. Then, in the churchyard by the same Kirk of North Berwick, there was music and dancing, when Celie Duncan ~~lax~~ played on a trumpp, and with muffled face John Fian led the ring, and after him, endlong through that place of graves, went the springing Barbara, and Agnes, and Agnes's daughters, and all the plighted company to the number of seven score. Afterwards they gathered within the Kirk, and there started up in the pulpit the black and mighty figure of the Apostate, holding a black book, crying to them to be good servants to him and he would be a good master to them. So strong was the spell of the solemn Kirk and the hellish music and the dreadful dance, and the knowledge of the eternal perdition over which all the revel went on, that the poor human creatures grew even wilder than their Master who stood there, calling on them. The image had been given back to him at the previous convention, and now they cried for it. Effie M'Calyan remembered it, and Robert Grierson shouted for it--the image, the image that should have been roasted, and melted for the melting and undoing of the King's person. And in the wild lit darkness the covens cried and shrieked and wailed that they were beguiled, and the High Master in the pulpit

And then, finding in Pythagoras a worthy pupil, Pherecydes must have initiated him into the true Mysteries of Orphism.

Historically, Orpheus is said to have been the son of Oeagrus, a Thracian king; but possibly his name was merely the title of a line of Thraco-Phrygian priest-kings who may have been regarded as incarnating the god Dionysus and were perhaps killed by the worshippers of the god after a period of years. As the founder of mystic rites in worship of Dionysus, he was a seer and magician who had travelled far in search of knowledge and as a missionary of civilisation.

To him were attributed a number of books outlining the doctrine upon which the Orphic brotherhoods were established. Orpheus taught, "The soul is divine, immortal and aspires to freedom, while the body holds it in fetters as a prisoner. Death dissolves this compact, but only to re-imprison the liberated soul after a short time: for the wheel of birth revolves inexorably. To these unfortunate prisoners, Orpheus proclaims the message of liberation and calls them to turn to God through Dionysus by ascetic piety of life and self-purification: the purer their lives the higher will be their next incarnation, until the soul has completed the spiral ascent of destiny to live for ever as God from whom it comes."

This doctrine of the immortality and transmigration of the soul was connected with the myth of Zagreus, son of Zeus and Persephone, who was killed and eaten by the Titans. The Titans were consumed by a thunderbolt and from their ashes sprang man, incorporating in his nature both divinity (Zagreus) and evil (the Titans).

In the Mysteries the death of Zagreus was probably re-enacted and the rite of omophagia or eating of raw flesh practised in the sense of transubstantiation to induce communion with the god Dionysus. The initiates wore white garments, abstained from animal food of all kinds, avoided polluting actions such as contact with birth or death,

soothed them and promised them they should have it the next time, and for that reason the next time should be sooner, but it was not yet ready, not quite ready. The women expecially entreated him: "four honest-like women were very earnest and instant to have it." At last the monstrous black answering promised that it should soon be got into the hands of Barbara and Effie, and with that the assembly were content. But, it seems, before ever the Devil kept his word, the King's servants laid hold on those four lesser leaders to carry them to the justice of the King.

James caused ~~the~~ Gelie Duncan to play the dance of the witches in his presence. John Fian was brought first to trial, examined, tortured and confessed; he was relegated to solitary ward. The next day he was full of a tale that the Devil had appeared to him to tempt him--clothed in black, carrying a white wand. Fian renounced him: "I have listened too much ~~xxxxxx~~ unto thee." The Devil answered: "Once ere thou die thou shalt be mine," snapped his white stick, and vanished. All that day Fian was left in solitude to recover from the torment, and called much on God, with great penitence and prayers. The darkness of the night came down on his cell, and in the morning when the guard came to him--in the morning of the Holy Innocents, when in the wilds of the North some few masses were still said for the conversion of the King--he was gone. James ordered pursuit; Fian was brought in. But he had changed. He was re-examined concerning points in his earlier signed confession; he utterly denied and renounced it. "Everything he had said was false, and now he would say nothing." The King figured that in that supernatural absence he had met again the supernatural Prince of the abyss and made new covenants. The King called for more torments. In that presence they brought them, they pierced and twisted and rent him," and notwithstanding all these grevous pains and cruel torments, he would not confess anythings." He was put to death. Agnes Sampson, also tortured, confessed; Effie confessed, apparently without torture. Barbara Napier, but an extraordinary chance of justice or injustice, was declared innocent. The King was not present at her examination, and he caused most of the jurors to be tried for giving a false verdict; they put themselves into the King's will and were pardoned.

Barbara had hinted at Francis Hepburn, Earl of Bothwell; Agnes Sampson had named him; the absolving jurors were likely to be art and part of the conspiracy; clients of Bothwell, standing secretly for him against the king.

In conversation in 1604 with Sir John Harrington, James I raised the question which has always proved baffling: why the Devil prefers to work rather with old women than with others? Sir John, bored with patronage over Asristotle etc. pointed out "we are taught thereof in Scripture--that the Devil walketh in dry places."

In Oct. 1616, one of James I's judges and a serjeant-at-law fell into disfavor in October because they had caused certain reputed withces to be hanged at Leicester. James, coming that way later, made inquiries into the case, examined and tested the boy who was supposed to be bewitched, discovered trickery, and showed a countenance of disapproval to the lawyers concerned. He demanded scepticism as well as credulity in case of witchcraft, but he was more able to combine both than most of his servants.

Lady Frances Howard was married at 13 to a lad of 14, Lord Robert Devereux, Earl of Essex. At 20 she caused a petition to be made for nullity of the marriage on the grounds of impotency of her husband. Inquiry indicated that the impotence was special rather than general.

PYTHAGORAS

The sixth century B.C. produced many of the greatest figures in cultural history, among them one whose personality combined the highest qualities of statesman, religious prophet, mathematician, and mystic philosopher. Son of Mnesarchus the engraver, Pythagoras was born in Samos, an island in the Aegean Sea and only about a mile from the mainland of Asia Minor. At the age of eighteen he went to Pherecydes of Syros, ~~one of the Seven Wise Men of Greece~~ and founder of an Orphic community, for instruction.

At first, no doubt, Pherecydes told him little more than the popular myths concerning Orpheus. Fascinatingly wonderful and beautiful, these described how Orpheus, son of the god Apollo and the muse Calliope, inherited from his mother the power to play the lyre and sing so enthrallingly that birds, fish, wild beasts, and the spirits of trees, rocks and hills, gathered round him to listen; how, accompanying the expedition of the Argonauts, he enabled them safely to pass the Sirens by keeping their attention fixed upon the unsurpassably sweet chords he drew from his lyre; and how, when his search for his beloved Eurydice, who had died from the poisoned bite of a snake, led him to Hades, his music soothed the monsters and wicked spirits so that they permitted him to return with her to the world, on condition that he should not turn to look upon her face during the journey. Orpheus, unable to resist the temptation, had looked at the beautiful Eurydice, only to see her fade to a ghost once more, forever lost to him. All the rest of his life Orpheus lamented; and his refusal to attend the desires of the Maenads resulted in their tearing him to pieces. The muses gathered the pieces and buried them on Mount Olympus; his head and lyre floated down the Hebrus to the island of Lesbos, celebrated in later times for its poets and musicians. There the head was buried; but in Thrace also a tomb was pointed out as his, and a sanctuary was established in his honor.

Frances Howard had gone secretly to a magician's house, gained love philtres to make the Favourite Carr love her and drugs to make Essex fail from her, how spells had been cast and wax images made, one "sumptuously apparelled in silks and satins," one "in form of a naked woman spreading and laying forth her hair in a looking-glass," how she had written wildly to her "sweet father" Forman the sorcerer and to Anne Turner the procuress; how she had struck at Sir Thomas Overbury and at the ~~life~~ masculinity of her husband--all leading up to the Overbury Murder trial.

James rarely washed his hand because he wanted to keep it soft, and so would only moisten the ~~finger~~ ends of the fingers with a damp cloth; the hand with which, against his will and only at the petition of his English subjects, he touched for the King's evil. John Donne, in James's funeral oration, mentions that he "distributed...Health to the Diseased, by his immediate Touch,

James was convinced of his royalty as the gift of god, of himself as gods ~~fix~~ gift to the people he ruled, and of his innate powers of royalty.

"I know what the other charm will be," said Black. "I'll give him a wrist-watch with a miniature portrait of me on its face. He likes me well enough that he would wear it, and the crystal ball would come into its own if the wrist watch were broken."

We discussed the various theories about psychometry for some time, but reached no definite conclusion concerning the means by which it produces its effects. It appears to be a power inherent in the human psyche—a power so strange that it has led to metaphysical speculation without end.

In the months that followed, I was a keenly observant spectator of the working out of Black's plot. Barkwell once came to me and innocently described certain fits of abstraction into which he found himself falling occasionally. Ideas came to him, he said. I told him to encourage such moods. I explained something of the tremendous power of the subconscious mind to work out problems too baffling for the conscious mind to tackle. He went away convinced that there was nothing abnormal in his abstractions, and I rejoiced that my friend's plan was succeeding so well.

I could see, too, a growing kinship between the two men. Their admiration of each other's qualities grew apace; and no father and son could have trusted one another more implicitly. They joked about their respective moods of contemplation; and I, who knew that Black's were chiefly used to psychometrize objects and that Barkwell's were to read the message the objects were meant to give him, enjoyed the game as much as they did, the one consciously, the other unconsciously.

By the date of Black's death, every object he possessed could convey ideas to Barkwell, and the success of the scheme seemed assured.

After Black had gone on, I encouraged Barkwell to discuss his work with me, and I did all I could to encourage him along the lines laid out by the old professor.

Williams, Charles

Witchcraft; Cleveland and New York, The World Publishing Company; (Meridian Books #M62); (February, 1959, 1969 9th)
Index 316p.

This is an intellectual study of the witchcraft mania and its place in history, religion and sociology. Although I read it carefully, I cannot say that I understand everything Williams wrote.

The index is helpful in referring to various topics, and I consider that this book should be retained for study. Williams wrote five fantastic novels, some of which I read years ago and others are awaiting my attention.

Williams hardly touches on the psychic phenomena accompanying some instances, but emphasises the spiritual aspects.

Chester D. Cuthbert
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Williams, Emlyn

Beyond Belief: A Chronicle of Murder and Its Detection
New York, Random House (1968, Williams); Index 374p.

This is the story of Ian Brady and Myra Hindley, clerk and stenographer, who murdered three children on the moors near Manchester, England. Brady committed the murders, but Myra drove the car and followed his instructions implicitly through her love for him; and the author considers that she felt that her complicity was her only way to hold Ian as her lover.

Told much in the vernacular of its characters, this study is a convincing portrayal of the psychological factors which appear to have led Brady into luring strange children to their deaths, simply because he wished to flout a society into which he was born illegitimately and which cared nothing for him, and saw himself as a mysterious outlaw, ignorantly following such idols as de Sade, Hitler, James Bond, and the murderers and criminals depicted in the movies he watched constantly.

In addition to providing a thoughtful account of these dreadful murders, it seems to me that the author has given a picture of lower middle-class and slum life which reveals the near-hopelessness to which most people are relegated.

This book may not be the last word on the subject (in fact the author mentions a red-jacketed book called The Monsters of the Moors), but it is an important contribution to the factual and imaginative reconstruction of the crimes and the criminals.

See: The Monsters of the Moors by John Deane Potter.

Williams, Eric

The Wooden Horse; Abridged and simplified by A. G. M. Ronaldson; Illustrated by Ley Kenyon; Longmans (1955), 5th Impression, 1960 137p.

Only book 1 of this true story is reprinted in Masterpieces of Suspense, compiled by Rosamund Morris, which I am filing in my ordinary fiction since all the other stories are fictional, only a few being macabre or horror. The Introduction to the story in the anthology provides the information that Williams used the name Peter Howard to disguise himself, telling the story in the third person.

The first part deals solely with the escape from the German prison camp. The second part describes the flight from Germany through other countries until the arrival safe back in England.

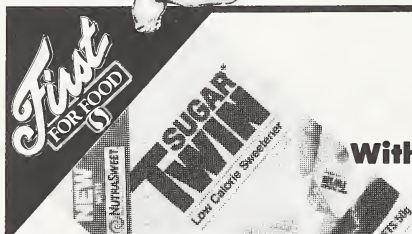
As a description of the circumstances faced by prisoners of war in German camps, and of the dangers of travel while trying to escape the country, this is probably a classic account. Although it is not the kind of thing I usually read, I found it interesting and informative. This version is intended for the instruction of learners of the English language and is presented in simplified English.



NEW ARRIVALS

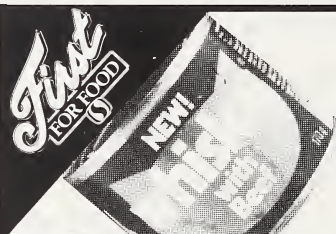
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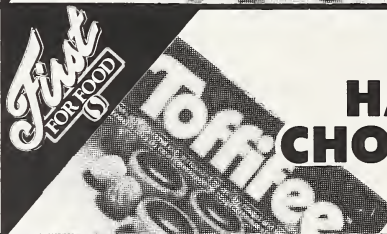
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HUNT'S SPAGHETTI SAUCE

796 mL



SAFEWAY

A Soul on Fire; Toronto, S. B. Gundy; New York, John Lane Company; London, John Lane, The Bodley Head, 1915 316p.

An occult novel of very uneven quality, this book is not easily appraised. Its first hundred or so pages introduce the reader to a rather silly social group in Montreal, with far too much attention to characters who are unimportant in the ultimate development of the story. The impression left with me is that the author started the story with the intention of making it a social satire, but in explaining why the social group found a beautiful and mysterious girl "uncanny", became absorbed in research on witchcraft and hypnotism until these aspects completely overwhelmed the original aim.

Anyone who can persevere beyond the first hundred pages will be rewarded, however, by a masterly study of Theodora Carne who believes herself to be a modern reincarnation of the Witch of Carne, her ancestor. Theodora's character is not sufficiently portrayed to enable the reader to identify sympathetically with her, and Dr. Schmidt and Father Munn, who rescue her from her fate, rivet the attention on their discussion of her as a case-history rather than a human being.

As a novel, this is poor in characters, action, setting, and development. As a study in the power of suggestion and witchcraft, with adequate attention to the psychological and social implications of its theme, it is important. In mood, in thoroughness of research, and in its ultimate impact on the reader, it rivals Kerruish's "The Undying Monster", which it may have inspired. Its theme and treatment are similar, and it is quite possible that the Kerruish book is better only because its foundation was so soundly outlined in this novel.

My conclusion is that this book belongs permanently in a good fantasy library. It is not a good novel, but it is an excellent study in the occult, and should be regarded everywhere as a companion book to Kerruish's.

Williams, Francis

It Happened Tomorrow; New York, Abelard Press (1952)
217p.

British Title: The Richardson Story.

See my notes under the variant title.

The Introduction and two paragraphs added to the conclusion are the only revisions I noticed when comparing the books. There may be other revisions, but I read the story from the British edition, and was not sufficiently interested to check further.

Note: Tuck (Vol. 2) does not identify the two books as the same, showing the author of the American edition as "Frank Williams".

Williams, Francis

The Richardson Story: A Novel; London, Melbourne, Toronto, William Heinemann Ltd (1951) 209p.
American Title: It Happened Tomorrow

An independent radio technician discovers a means of influencing by high frequency waves directed to the ear, the thinking of people hearing broadcast music or messages—a form of subliminal advertising as it was later termed. His discovery is promoted by a couple of shyster advertising men to boost the sales of a patent medicine, and riots occur when people learn why they have purchased it.

Richardson is eager to promote world peace, and is aided by a more expert advertising man and a board of influential people to assemble the heads of Russia (Stalin), Britain, and the U. S. A. in San Francisco, to implement the idea for world peace. Eager to use his invention to make sure of results, Richardson is confused by the necessity of translating into Russian simultaneously, and the program aborts; Richardson is confused, and makes a gesture interpreted by Stalin's bodyguard as inimical, and is shot.

The American edition is slightly revised.

Williams, Gertrude Marvin

Priestess of the Occult (Madame Blavatsky); New York,
Alfred A. Knopf, 1946 (1946, Publishers); Appendixes; Bib-
liography; Index; 345 plus ix p.

This is an excellent and well-researched and documented biography. It pretty well explodes any possibility of belief in Blavatsky as a worker of genuine physical phenomena, but the fact of her psychological influence is marvelous.

Fortunately, the index makes notes unnecessary.

Liama, Harper

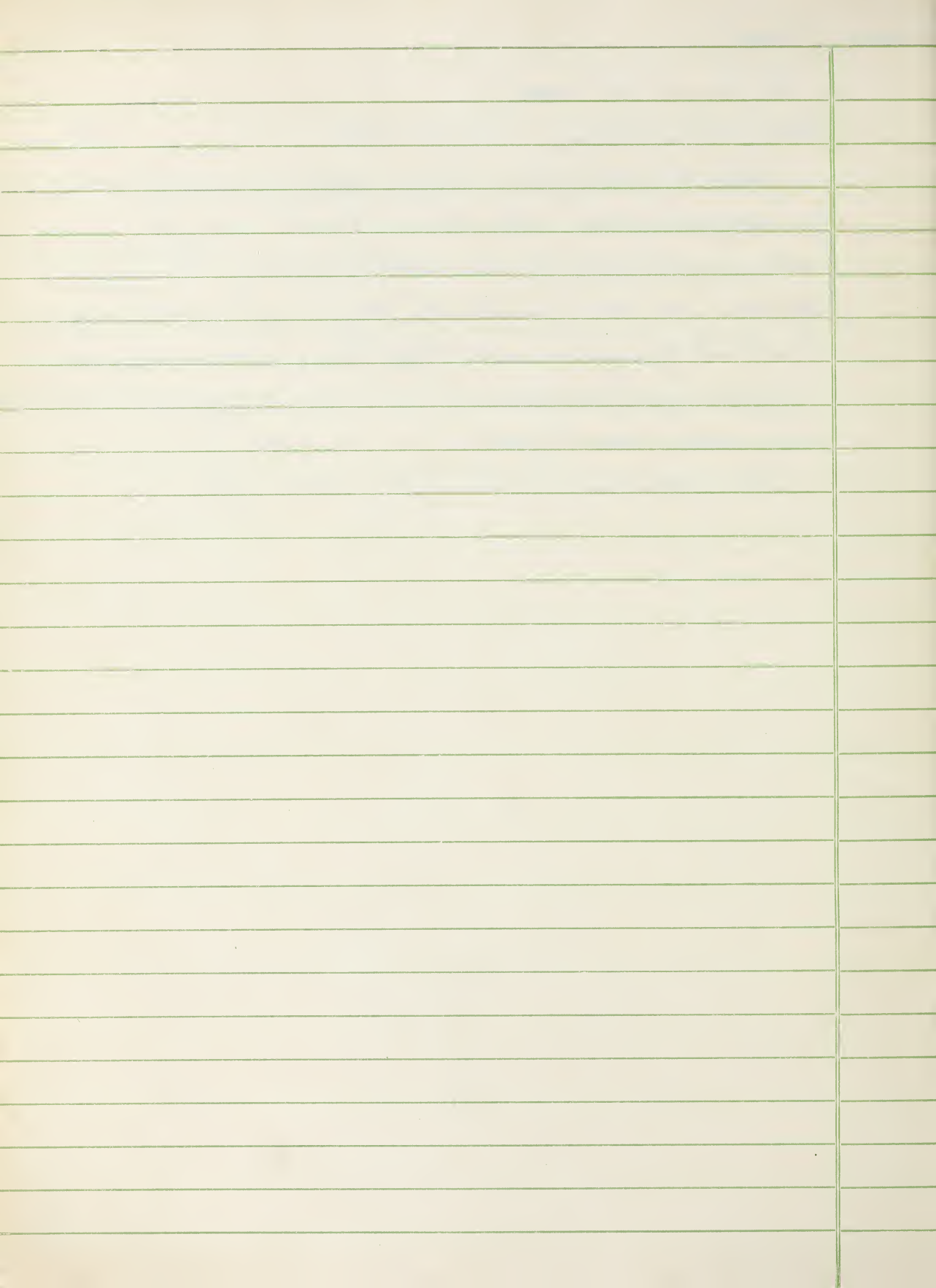
"The Thing in the Woods"

Robert Mc Bride + Company, New York, 1924

291 p.p.

Austin Havrill, his term as intern completed, agrees to take over the practice of a country doctor for three months. Dr. Lennox leaves the morning after his arrival; he meets a chemist who has twice been attacked by something "which may have been a dog"; falls in love with the chemist's sister, Mary Loring, and with the help of his friend Horick, finally determines that Jakey Manning, an abnormal degenerate from a Westphalian family who had once trained as a carnival "beast-man" is a werewolf who has killed an itinerant cyclist and his own older brother Aaron.

This is above average as a werewolf story and as a mystery.



Terror at Night: 13 Tales of Mystery and Imagination;
New York, Avon Book Company (#110) 194p.

Contents

1. The Hunter of the Dark	H. P. Lovecraft	7
2. The Judge's House	Bram Stoker	32
3. The Interruption	W. W. Jacobs	52
4. The Black Courtyard	Thomas Burke	66
5. The Seventeenth Hole at Duncaister	H. R. Motfield	83
6. The Second Generation	Algernon Blackwood	97
7. The Phantom Bus	W. Dwyer Buckus	105
8. Change	Arthur Machen	115
9. The Left Eye	Henry D. Whitehead	126
10. The Watcher by the Dead	Ambrose Pierce	146
11. The Two Bottles of Relish	Lord Dunsany	159
12. Lost Hearts	M. R. James	171
13. Caterpillars	E. F. Benson	185

This is a very good anthology sampling the work of many of the best weird tales authors. I believe I have all these stories in other books and magazines, with the possible exception of (8), which, with (3) and (6) I have read from this volume.

I will let Brent have this book.

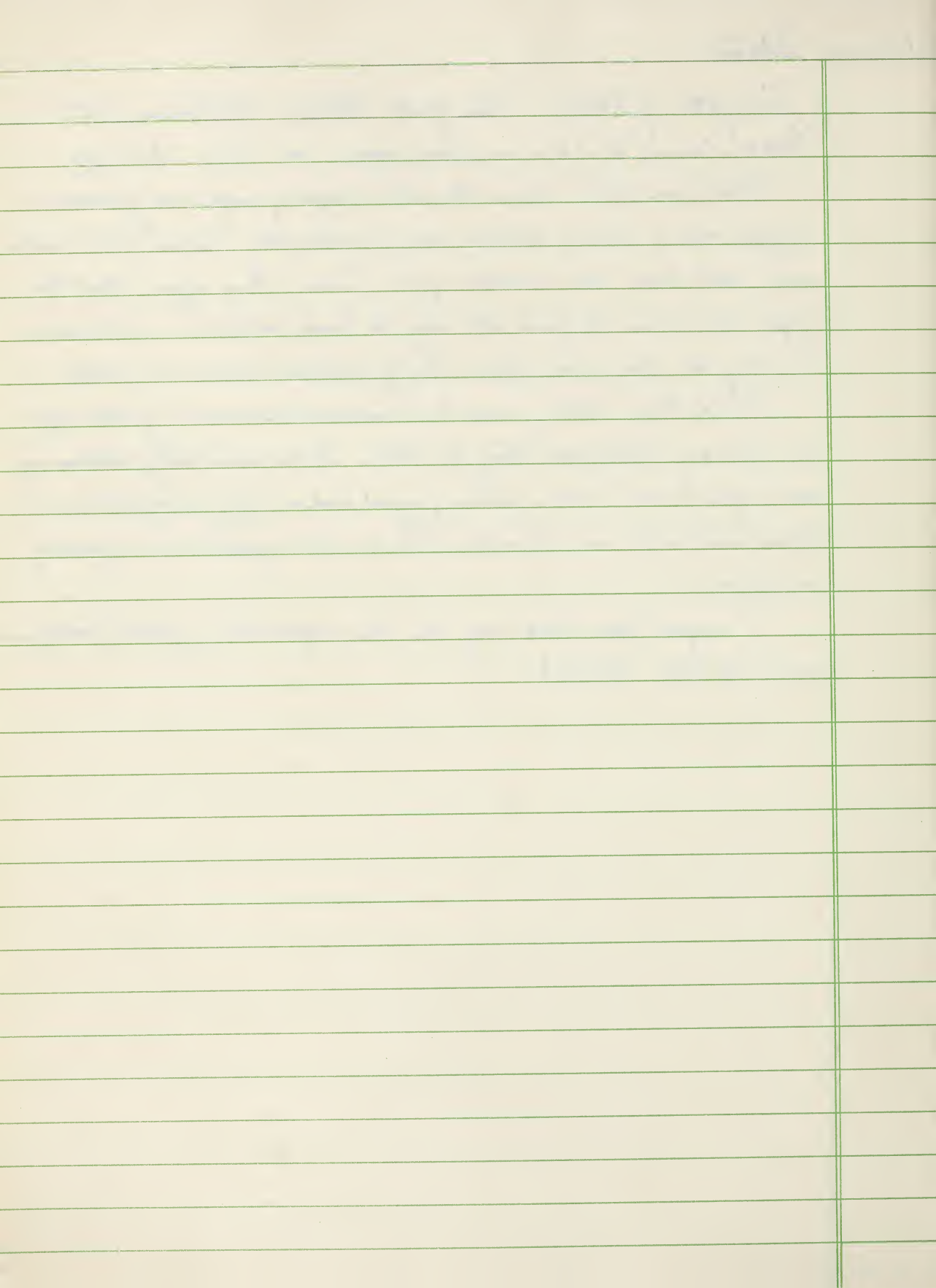
Williams, Ldabel

"Laughter of Fools"; New York, Godwin, Publishers, 1938
(Edition limited to 2200 numbered copies. No. 1793) 256 pp.

Deus and Satan decide to set a couple of imps as guardian angels over a movie actress and her director husband to make sure that these two mortals go to Limbo. They expect that the imps will learn to find the way to Limbo which is unknown territory to Deus and Satan, being neither heaven nor hell.

With this setting and the incidental comment of the imps, an ordinary Hollywood story is told. It is reasonably entertaining and sophisticated, with a publicity agent and a lady evangelist and a homosexual actor as characters, but is not important in a fantasy collection.

I suspect this book may have been reprinted in pocket book form under the title "Hell-Cat".



Williams, W. Mattieu

Science in Short Chapters; New York, Funk & Wagnalls,
(January 15, 1883) 308p.

From this volume I have read only the chapter entitled "Science and Spiritualism" which comprises pages 247-256. It is important as a contemporary review of Crookes' articles in his magazines. The author is fair-minded, and likely other articles are worthwhile if I find time to read them, but as this book is coverless I am filing it with my non-fiction paperbacks.

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Williams, Miles Sheldon

The Power of Ula; Frontispiece; London, Ward Lock &
Co. Limited, 1906 320p.

This is a chivalric novel about three Londoners, Wilmot, Langley and McDiarmid who are enthralled by Miss Ula Valdien, whose blue-green eyes and flaming golden hair, and marvelous figure combine with a strong hypnotic power to overwhelm them. She trusts to his slavish love for her to hold McDiarmid, but Wilmot and Langley she hypnotizes, and holds by means of a golden ring which she places on their fingers so that it can not be removed.

All three accompany her to South America, and by going through rocky tunnels arrive at a city surrounded by a lake, where Amazons, descended from the Incas (who are in turn said to be descendants of the Atlanteans) under the rule of Valma, a dark-haired Queen, control the males, who are little more than beasts of burden. Ula challenges Valma's rule, and in a titanic struggle, in which both sides have the advantage of modern arms brought by Ula, but some captured by Valma's side, Valma is defeated ultimately by Ula's control of the narrator, Langley, who opens the gate to the invaders. Ula is destroyed in fulfilment of a prophecy; Valma marries Wilmot; Langley returns to his love in England, leaving Wilmot to rule with Valma.

This is about an average lost race novel, patterned after H. Rider Haggard but not up to his standard. Unfortunately, Hank Richner died before I read this book, or it could have been drawn to his attention as a book about descendants of the Atlanteans.

Williams, Roswell (pseudonym of Frank Owen)

Loves of Lo-Foh; Decorations by Steele Savage; New York,
Claude Kendall, Inc. (1936) 287p.

This novel is an attempt to summarize most of the elements of oriental romance which are detailed in the short stories under the Frank Owen name. The emphasis is on amorous intrigue rather than on adventure or fantasy, and I do not consider that this book would qualify as fantasy.

The book is dedicated to "Bali Boo who suggested this story". "Bali Boo" is the seventh story in Owen's book entitled Della-Wu, Chinese Courtesan, and his mastery over spiders and spider lore is emulated by Yang Carewe, the protagonist of this novel, in Parts 7 and 9 of the novel.

The novel is divided into ten parts, and in these the various characters' lives are summarized and their relationships with Yang Carewe, who is a wealthy man, half-Chinese, powerful, who prefers to purchase his love-relationships with women. Lo-Foh is resident in the Street of Women, and known as the orchid lady. She had been raped by a relative of Yang Carewe and his band of followers, and had sworn vengeance on him and his family in retribution for the killing of her parents and her own defilement.

The other characters, Danzi Lewis and her husband who are estranged; Dr. Chow Shun who seeks the perfect poison from which to die; Lida Vida who had been married by Donald Swift for her alleged wealth, but who was actually supported by Yang Carewe who gave her checking privileges on his bank account; and Morton Avery, conscienceless fan-tan operator, who entrapped Yang Carewe into a partnership which sent some sailors to their deaths in an unseaworthy freighter so they could profit from the insurance, and his wife Luzette, a tall brown woman whose body was perfect, and who was the bait to entrap Yang Carewe, all are invited by Yang Carewe to his jungle abode for a feast and holiday. Dr. Chow Shun finds death from a spider; Danzi and her husband are reconciled; and Lo-Foh and Yang Carewe decide that they will forgive each other their sins and live happily. Luzette disappears into the jungle with four bronzed menservants of Yang Carewe, and he thinks she may be a descendant of an ancient race rescued by the four from her bondage to her husband.

Aside from the author's imaginative conception of the life of the orient and its romantic characters, this novel has no value.

Madonna of the Damned; New York, The Macaulay Company,
(1935) 247p.

Dessa Dornay was adopted by Nok because he saved her from a vicious beating by a man when she was a child. Her foster-mother was a hypochondriac, never happy unless she could engage the sympathy of others over her imaginary illnesses, particularly doctors. Nok and Tia were antipathetic and Nok was really in love only with Dessa, though he had never disclosed to her or to Tia that his love was other than that of a father.

Dessa was like a dryad, and the author's own animistic philosophy accepted her kinship and communion with trees, flowers and animals. Nevertheless, the author felt that the world would view Dessa as at least mildly insane. She knew the ghost of a woman who previously dwelt in her home, and smelt lavender and heard her footsteps, as well as saw her on her occasional visits. Dessa accepted the spiritualistic view of death as an awakening to a higher life.

Living in the Black Forest, Dessa was able to enjoy her kinship with nature, and the music which Nok played on his violin. Her ethereal beauty, her love of children to whom she told fairy stories, and her gentle nature, made her attractive to all, but her animism and spirituality made people doubt her sanity.

Called to attend Tia, Dr. Karl Meister became enamored of Dessa, spied on her when she bathed in woodland pools, and aroused her aversion. The Nazis coming into power and insisting on racial purity and the ascendancy of the German people, Meister studied carefully the question of sterilization, and to bring Dessa within his power persuaded two eminent physicians to declare her insane so that he could sterilize her and subject her to his sexual demands. By threatening that he would have Nok imprisoned for attacking him, her consent to the operation was obtained; but under the influence of drugs Dessa was placed at his mercy, and unable to bring himself to destroy her procreative powers Meister did not perform the operation, but impregnated her with his child, a boy born with a club foot, this being an hereditary malformation among people of his family.

Although Dessa loved her son, and Meister changed his nature because of the influence of Dessa and the boy, the master surgeon had had a mistress whose devotion to him led her to seek the destruction of Dessa. Meister and his son, who led the way to the danger spot prepared in the forest, fell to death from the prepared avalanche.

Meister's brother, a wealthy, overbearing man, arrived to investigate the death, and suspected Dessa. Dr. Chide Leyden, a doctor who had consulted Dr. Meister often, was called to assist by Meister's brother, and fell in love with Dessa. A man of high principle, he compromised by shielding Dessa and lying to Meister about her being the mother of the child, which was said to have been borne by a maid in the home. A confused and contrived ending to the story enabled it to end with Dessa marrying Leyden, and the guilt for the

doctor's death being fastened on his mistress, who had gone to the scene of his burial to expiate her crime by sorrowing there, and was practically insane from grief over the death.

As with some other fiction by the author, the characterization is inconsistent, and the author's own philosophy intrudes rather than evolves from the story. Genetics and the situation in Germany generally prior to the second World War are two factors in the story, but the writing is poor, and the book is important only as an expression of Frank Owen's ambivalent preoccupation with beauty and horror as expressed by Dessa and the sadism of Dr. Meister, respectively.

This book definitely qualifies a fantastic fiction.

Willis, Walter A.

WARHOON 28; compiled and published by Richard Bergeron
New York, April 9, 1978; Bibliography 614p.

Although most of these writings were published in the 1950's, they make excellent humorous and serious reading now, mainly because of their style. Willis projected a pleasant personality, and his writings constitute a microcosm of fandom as experienced by him in Ireland, England, and his two trips to America, the latter with his wife Madeleine.

His appreciation of Ackerman, Hoffman, Vick, and others in the States, and of the two fans, James White and Bob Shaw in Ireland, makes possible an appraisal of them.

Although I would not have enjoyed his trips, he makes them seem enjoyable.

There are many aspects of fandom which this volume helps to elucidate, and it can be considered as a supplement to the histories of Moskowitz and Warner.

Wilson, Colin

Adrift in Soho; London, Pan Books Ltd (#X297), (1961,
Wilson, Gollancz), (1964) 173p.

In his search for freedom and a meaning in life, Harry Preston goes to London, and this novel tells his adventures during his first two weeks in Soho.

He is guided by an amoral, clever, but shiftless so-called artist named James (to whom the book is dedicated). James helps him deal with overbearing landladies, artists, girls, bohemians, the problems of poverty, makeshift ways to survive, in return for lodging and a share of Harry's money.

Despite his admiration for James, Harry comes to understand that his values are basically bourgeois, and that he cannot for long adapt to bohemian life with its sordid and dirty surroundings, its lack of morals, and its aimless and pointless existence. He wishes to write a many-volumed work on the nature of freedom from a philosophical viewpoint, and cannot settle down to study and work and more than a gifted artist who refuses to exhibit his work because he is not yet ready for fame and its accompanying interruptions to creative effort.

If this novel is autobiographical, as it may be, it is an important contribution to the understanding of Wilson's overall literary work.



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Wilson, Colin

Afterlife: An Investigation of the Evidence for Life after Death; Garden City, New York, Doubleday & Company, Inc., 1987; (1985, Wilson), (1985, Harrap); Bibliography; Index 269p.

I agree with Wilson's conclusion that the evidence now available is preponderantly in favor of the conclusion that life and consciousness survives death, but that absolute proof is unattainable. Our ignorance, faulty senses, and inadequate reasoning faculty, together with our biases and prejudices, make us prone to error.

This book is, however, a good popular guide to some of the main sources of information concerning scientific research into the problem.

Wilson commences by summarizing Adam Crabtree's book Multiple Man, to which he contributed an introduction. He mentions Swedenborg, Phantasms of the Living, and other instances of supernormal perception. His second chapter goes over the experiences of Rosalind Heywood, OBE's in general, and hypotheses advanced to account for spirit people. His third chapter covers Mrs. Crowe's The Night Side of Nature, the Fox Sisters, the Davenport Brothers, and early psychometrists, Home's phenomena. Chapter 3 surveys the SPR and its pioneers approximately to the end of World War I. Chapter 5 reviews Myers's Human Personality and Its Survival of Bodily Death, multiple personality, and several mediums. Chapter 6 is entitled Dr. Steiner and the Problem of Reincarnation and is a fairly good summary of the evidence for its acceptance. Chapter 7 concentrates on death-bed visions and their light on survival.

A postscript summarizes the aim of this book and the difficulties of investigating mediums. Vitalism is shown to be a possible key to the existence of spiritual life, Wilson's "Faculty X" is reinforced by what he calls Force T and Force C (tension and control), and he recommends that research be done into the mind rather than on physical phenomena.

A good index helps this to be a good reference; the bibliography is also good, though sketchy.

Dark Dimensions: A Celebration of the Occult; New York,
Everett House; (1977) 236p.

Contents

Introduction	Colin Wilson	7
1. Rasputin	Colin Wilson	23
2. Gurdjieff	Colin Wilson	43
3. Helena Petrovna Blavatsky	Christmas Humphreys	59
4. Nikola Tesla	K&t Pedler	77
5. Aleister Crowley Rest In...?	Oliver Marlow Wilkinson	101
6. Hell Fire Dashwood	Pat Silver and Jesse Lasky Jr.	119
7. Uri Geller	Pat Silver and Jesse Lasky Jr.	139
8. Franz Anton Mesmer	Peter Tompkins	161
9. Nostradamus	Pat Silver and Jesse Lasky Jr.	219

Wilson advocates that Rasputin and Gurdjieff be considered to have genuine occult powers and sincere in their exercise of their teaching. Humphreys whitewashes Blavatsky and ignores the admissions which she made herself that she faked phenomena to impress her associates and establish her authority.

Pedler's essay on Tesla is the first detailed account I have read of him, and suggests that Tesla is worthy of more study. (5) is a personal account of Crowley based on limited acquaintance, and contributes little but an opinion on him. (6) provides an interesting background account of the "Hell Fire" club. (7) supports Geller as genuine, but is perhaps not sufficiently critical. (8) is a good summary of Mesmer's life and career. (9) gives more details of Nostradamus than I remember reading hitherto. Some of the prophecies detailed are impressive, and should be checked.

Within its limited scope, this is a good introductory volume.

Note: British paperback title: Men of Mystery.

Wilson, Colin

Life Force; London, Granada Publishing (Panther Books
#04333), (1977, 1985) 214p.
v.t. of The Space Vampires.



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Wilson, Colin

Lingard: A Novel; New York, Crown Publishers, Inc.
(1970, Wilson) 286p.

In his "Note to Lingard" which commences on page 278 of this book, on page 285 Wilson says: This novel should be regarded, with Ritual in the Dark and The Glass Cage, as the third of the criminal trilogy. For readers of science fiction, despite its horrifying portrayal of a sex-murderer, it is the most important of the three. As in The Quest for Wilhelm Reich, Wilson draws attention to the importance of van Vogt's hypothesis of "The Right Man" in a pamphlet and in his novel The Violent Man.

Of the bibliography used by Wilson as his base for this novel, I have read only Robert Lindner's The Fifty Minute Hour which is obviously the pattern for Lingard's fantasy world based on the novels of Burroughs and Merritt outlined beginning on page 105.

My belief is that all human beings have the potential to become saints or sinners, heredity and environment being the determining factors. When sexual obsession becomes the dominant motivation, the mind is warped into insanity, just as book collecting or any other mania unbalances a life. Yet, without the mania, life holds no meaning for its devotee. The problem is always whether the mania or the devotee is in control.

As in many others of Wilson's books, this novel sheds light on the problem of multiple personality. Although Lingard is not presented as such, his obsession amounts almost to possession.

I am not sure whether I agree with van Vogt and Wilson that the "Right Man" faces destruction when abandoned by the woman or women upon whom he depends for love; but I have read that monogamous men, like myself, do not long survive the death of their mates. I have told Muriel that if I die, I hope she will re-marry; she could make another man as happy as she has made me. I cannot visualize what my life might become without her. Books have always been less important to me than my family and my home; my duty has always been paramount to my hobby. Perhaps this has been beneficial.

Although this novel is shocking and sensational, it is a serious psychological study, not to be dismissed lightly.

Wilson, Colin

Man Without a Shadow; London, Pan Books (#M108), (1966)
(1963, Wilson), (Arthur Barker Ltd) 255p.
(American title: The Sex Diary of Gerard Sorme)

This sequel to Wilson's first novel Ritual in the Dark starts as an attempt to disclose Sorme's sex life physically, socially, and psychologically in his private diary. Nearly half-way through the book, he introduces Caradoc Cunningham who is Wilson's analysis of the character of Aleister Crowley based on the biographies of Crowley I have read (Cammell and Symons). Although Wilson summarizes Crowley's biography and concentrates on Crowley's "sex magic" practices, curiously enough W. Somerset Maugham's novel The Magician gives a more fantastic account of Crowley's occult powers.

Wilson contends that the sexual orgasm is as close as most people come to experiencing mystical vision. Sorme's efforts are concentrated on striving to achieve a prolonging of orgasm, and Cunningham's principal influence on him stems from a promise to supply a drug which will have this effect.

Still involved with the aunt and niece introduced in Ritual in the Dark, Sorme has other sexual adventures and recounts his youthful experiences. Entering into an adulterous relationship with the wife of a musician, Sorme wishes to marry her, and with Cunningham's aid gets the musician to agree to a separation and divorce. Cunningham's obsession to make a single conquest of every woman he finds attractive sexually is emphasised, together with his boredom if he is unable to discard women when his interest languishes.

Cunningham practises black magic, and is convinced that he is menaced by enemies who may kill him from a distance. Fending off these influences by ritual and drugs involves him in a scandal which forces him to leave England, at which point the novel ends.

The following reflection is quoted from page 212 as an aside by Sorme: Women have a most phenomenal capacity for seeing other women as they want to see them; their capacity for distortion is so great that it's a good thing there have never been any women philosophers. (How true this is of Ayn Rand. I'm not sure about May Sinclair, whose fiction I admire greatly, but whose books on idealism I have not read. CDC)

Wilson's view of sex as an appetite to be satisfied in almost the same way as hunger, and with as little social responsibility, depreciates it from my view that it comes close to being a holy ritual.

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Wilson, Colin

Symposium.

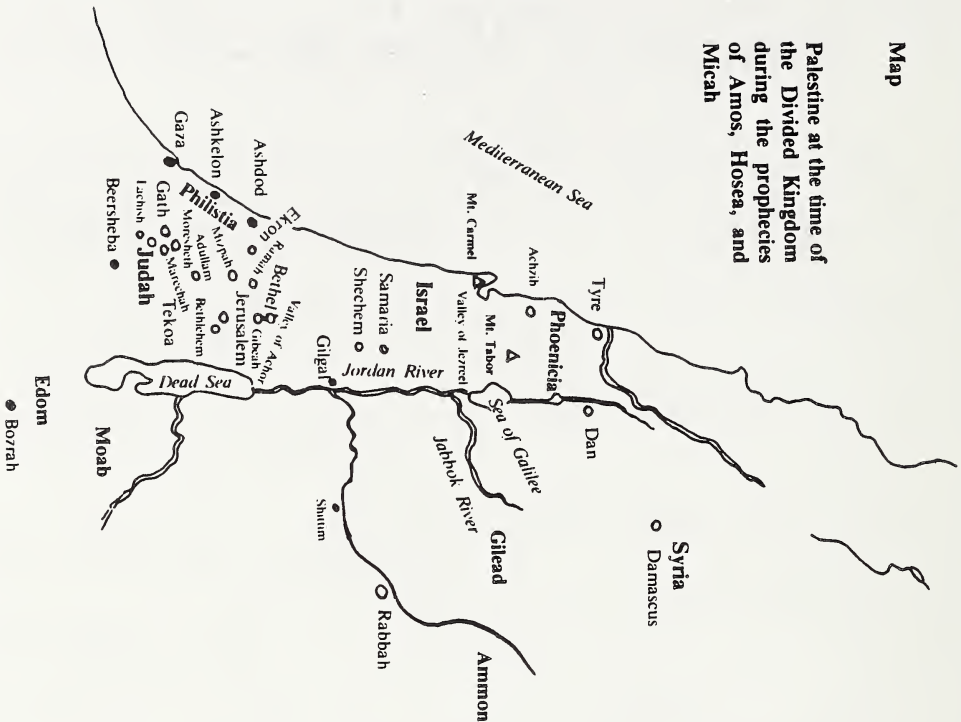
Men of Mystery; London, Star Books (#39593)

206p.

This is the paperback title of the book published in the U. S. under the title Dark Dimensions. See my notes under that title.

Map

Palestine at the time of the Divided Kingdom during the prophecies of Amos, Hosea, and Micah



Scripture Study: Look up the following passages and write the words which best describe the theme treated: The three common themes are: (1) Calling God's People Back to God; (2) Social Injustice; and (3) Challenge to Shallow Religion.

2:6-8

3:9

4:1-3

4:4-12

5:7-15

5:4-9, 14-15

5:21-26

6:1-7

8:1-3

9:8b-15

Map

Locate: Mt. Carmel

Gilead

Philistia

Ammon

Moab

Edom

Phoenicia

Cities of:

Gaza

Ashdod

Ashkelon

Eckron

Tyre

Bozrah

Rabbah

Gilgal

Beersheba

Wilson, Colin

The Mind Parasites; Sauk City, Wisconsin, Arkham House,	
1967 (1967, Wilson)	vii-xxi plus 222p.
(Panther Books Ltd. (#02698), (1969, 1973)	188p.
different cover	(1977) 188p.

The paperback edition, printed from the Arthur Barker Ltd hardcover, lacks the Preface to the Arkham House edition which reviews Wilson's opinions concerning H. P. Lovecraft.

Despite my interest in the author, I found this science fiction/horror novel rather boring to read. Perhaps there are too many futuristic elements and philosophical ideas already presented in other books by the author, and the narrative style lacks dramatic action.

Told in the first person by an archaeologist, Professor Gilbert Austin, who becomes aware that his unconscious mind is being influenced by malign though not particularly intelligent aliens based on the Moon, the story is concerned with the development of extrasensory powers by the humans involved in battling the aliens. The discovery that the aliens fear being banished into outer space from Earth, and by PK forcing the Moon away from being Earth's satellite to one of the Sun's, allows the humans to overcome the malign aliens.

This novel can be considered to be a part of the Cthulhu mythos, since Lovecraft's ideas form part of the background and the mind parasites are said to be in contact with Lovecraft's Elder Ones.

The world menace theme is reminiscent of so many other novels that this factor may also have contributed to my sense of boredom. There are, of course, many interesting ideas in the course of the novel, and it may be that anyone new to the author's work would like the book better than I did.



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Wilson, Colin

Mysteries: An investigation into the occult, the paranormal and the supernatural; London, Granada Publishing Ltd Panther Books (#4950), (1979, 1983, 1985), (Hodder & Stoughton, 1978); Bibliography; Index 667p.

The first fourth of this book is devoted to summarizing and commenting on the nine books of T. C. Lethbridge. Wilson considers Lethbridge an original thinker and investigator of the occult energy discovered by Mead and others and called under other names like the human aura, etc., which Lethbridge identifies as magnetic currents which may be universal, but are a part of the earth as a living entity.

Wilson goes on to consider Jung, Gurdjieff, and others, and becomes obscure as he contemplates eastern mystical practices, symbolism, hypnotism, multiple personality and its relationship to his own idea of a "ladder of selves".

Although I still feel that Wilson accepts too many phenomena uncritically, his books are based on very wide reading and an ability to assimilate and expound clearly the ideas he has encountered. This book is an excellent reference work. Together with his book The Occult, the two cover the field of the supernormal, and although Wilson has his own axe to grind and all his writings are slanted to support his attempt to extend consciousness to universal awareness, his intellectual grasp is superb, and his ideas challenge consideration.

Wilson has travelled, taught, and written so much that I admire and wonder at the extent of his reading and thinking. His personal obsessions appear to be murder and sex and their interrelationships, but he is also concerned with the destiny and significance of mankind, and, like me, advocates that orthodox science should devote far more time to examining and studying occult phenomena.

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Wilson, Colin

Necessary Doubt; New York, Trident Press, 1964 (1964, Wilson)
303p.

This is a potboiler . In a prefatory note, Wilson admits that only one book on crime and hypnosis was read by him, although others are mentioned in the narrative.

A philosophy professor Zweig is troubled when it appears that Neumann, a former student of his and the son of a friend, may have murdered several old men. He suspects that drugs or hypnosis may have been involved in their suspected suicides, and with the help of a retired Scotland Yard man, a writer of occult books and his wife, a free-minded and beautiful woman, tries to locate Neumann and discover the truth.

Several of Wilson's own philosophical views are expounded through Zweig, but aside from information derived from the book consulted, little is given to enlighten the reader, and the book ends inconclusively, justifying the title.

The padded conversations, fruitless journeys and investigations, and the constant eating and drinking descriptions are so pointless that only Wilson's good writing style makes the book readable.

This is the poorest I have read of the author's books.

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Wilson, Colin

The Occult: A History; New York, Random House; Illustrated; Bibliography; Index; (1971, author) 603p.
New York, Vintage Books (#V-813), (February, 1973)601p.

I am almost as much impressed with Wilson's erudition on this subject as I was with the extent of his reading for The Outsider. He contributes enough of his own research to make this history valuable for original material as well as for its comprehensive survey.

I noted one mistake on page 332, where Wilson says that Robert Owen "the famous socialist" was much taken with Katie King. It was not Robert Owen, but his son Robert Dale Owen. This error, however, Wilson may have picked up from someone else, as he was obviously not familiar with this period of the history of spiritualism.

Since much of the book promotes Wilson's own belief in "Faculty X", not so much a sixth sense as an extension of consciousness to other times and places, a faculty which he believes is common but undeveloped.

Wilson writes clearly and interestingly. I recommend this book to anyone requiring a comprehensive introduction to the subject. Wilson is, however, positive in his statements to an extent not warranted by scientific confirmation. He dismisses skeptics, and does not give adequate consideration to their objections. Although I fault him on this point, his is a positive contribution to the study, and not the unreasoning "rationalistic" dismissal of the reality of phenomena by too many "debunkers".

I believe I have about 70 of the books listed in his bibliography. He has read several books I have not seen, but I have read a great many books he does not mention.

This book is worth keeping as a permanent reference.

Wilson, Colin

The Outsider; Boston, Houghton Mifflin Company, (September, 1956), (1956, Wilson); Notes 288p.
London, Pan Books (#MP1), (1963); (1956, Victor Gollancz Ltd.) 316p.

I agree with the early reviewers of this book: it is an astonishing performance by a man only 25 years old when it was published. It convicts me of abysmal ignorance: I have read only one book (Steppenwolf by Hermann Hesse) of the 100 or so books read and assimilated by Wilson as his sources for this study of modern man and his search for an answer to the question: "What shall I do with my life?"

Of the 100 books mentioned, I have perhaps 50 in my collection, and this survey will prove a valuable guide to my enjoyment of them. Before beginning this course of reading, I intend to read six other books by Wilson which I possess. I wish to gauge his knowledge in a field with which I am more familiar (The Occult: A History, 1971), and am debating now whether I should read this book ahead of his Beyond the Outsider (1965).

This book is an enlightening guide to literature of a somewhat mystical order which might be termed an unorthodox and individual search for God, independently of any creed or organized religion. It can be enjoyed even by one like myself who is unfamiliar with the books on which it is based. Unfortunately, it lacks an index; but the notes help in finding the comments necessary for future study.

Wilson's evaluation of the literature he surveys is his own: he shows scant respect for other critical appraisal.

He says the Outsider is a man who refuses to accept life in the terms which satisfy the crowd. The Outsider thinks and contemplates about the deeper significance of phenomena; his search is for freedom from custom and myth by separating his life from trivialities.

I might almost say that this book could save me the time I would otherwise spend in reading the 100 books he names. Would their significance for me differ from what they mean to him? Probably only by reading some of this author's other books can I guess at the answer to the question.

A stimulating and instructive book.

Note: The paperback reprint Pan Piper (#23001), was published in 1963, reprinted in 1967 and 1970, with a postscript chapter which increased the number of pages to 332p.

Wilson, Colin

The Philosopher's Stone; Panther Books (#03943); (1974)
(1969, Wilson); (Arthur Barker Limited) 268p.

The front cover of this novel shows the following blurb: A Novel of Occult Terror in the Chilling H. P. Lovecraft tradition. Lovecraft's ideas of the Old Ones, attributed by Wilson to inhabitants of the lost continent of Mu, are basic to the discovery made by the characters who have developed a method of psychometry through an expansion of consciousness achieved when a fragment of metal is implanted in the prefrontal cortex, bridging a synapse.

As a horror novel, this story is a total failure. It is only when considered as an essay in the philosophical means of extending an awareness of time-perception that it can be given any permanent value. Wilson's excellent narrative style helps to convey his ideas clearly, and this narrative, told in the first person, becomes an exposition of his philosophy which, like so many others of his books, expounds the desirability of exercising the will and the imagination to promote control of the mind.

Wilson's failure to make this a horror novel stems from his having made it a straight narrative, unbroken by chapters or dramatic emphasis, and by concentrating on the intellectual rather than the emotional consequences of his situations.

Although there is little of importance to the plot of the story, Wilson touches on several occult themes he learned when writing his books on psychical research and occultism. He is ready to assume, in his fiction, the actuality of books like Lovecraft's mythical Necronomicon, citing evidence in his own mythical bibliography of its existence in print before Lovecraft began describing and quoting from it. This detracts from any feeling the reader may have that the menace is real.

There are mistakes concerning dates in material used by Wilson in expounding the Shakespeare-Bacon controversy, but these are so apparent that they do not create confusion for the reader. Wilson has also, I think, confused as Lovecraft's a mythical book created by another of the Lovecraft circle of writers.

I would give this book a higher place than Wilson's earlier novel The Mind Parasites, not as a horror novel, but as an exposition of Wilson's views of expanding mental awareness.

Wilson, Colin

The Quest for Wilhelm Reich; Garden City, New York, Anchor Press/Doubleday, 1981 (1981, author); Bibliography; Index 272p.

Once again I am amazed at Wilson's ability to assemble and assimilate the data necessary for such a detailed account of a controversial character. He is critical of the sceptical dismissals of Reich by Christopher Evans and Martin Gardner, and although he suggests acceptance of phenomena which are far beyond the scope of present scientific knowledge, he admits that further investigation is essential.

Wilson is convinced that Reich mistakenly followed Freud in believing that sexual problems were the basis of neurosis, even after Freud himself had recognized the inadequacy of the concept. Reich was paranoid; a hard taskmaster; a "Right Man" in van Vogt's definition; but a scientific thinker and an innovator whose mistakes seemed calculated to ultimately defeat him, as they did.

The portrayal of Freud is important and enlightening; I must check Koestler for his views on Reich and Freud. Reich seems to have identified the orgone as an energy something like Reichenbach and Mesmer's ideas, but more universal and accessible.

This book is important, not only for the light it sheds on Reich, but on the psychoanalytic movement and on psychotherapy as a whole. I am particularly fascinated by Wilson's explanation of the two hemispheres of the brain and their functions, particularly as these may apply to multiple personality which is touched upon incidentally.

An excellent book.

Wilson, Colin

Religion and the Rebel; London, Victor Gollancz Ltd,
1957; (1957, author); Notes; Index 333p.

Apparently, this is the second book enlarging on the author's conception of "The Outsider".

Overall, it is an appeal to favor religion rather than materialism. The important thinkers supporting this view are given separate chapters: Jacob Boehme; Nicholas Ferrar; Blaise Pascal; Emanuel Swedenborg; William Law; John Henry Newman; Soren Kierkegaard; Bernard Shaw; Wittgenstein and Whitehead. Wilson identifies these as Outsiders refusing to accept the materialistic world-view and values, and insisting on the spiritual life.

I suspect that Wilson's reading in this field influenced his later attention to extensive research in psychic phenomena. The value of his work is mainly his ability to summarize and explain clearly the views of the writers of the books he reads. He praises particularly Blaise Pascal, but forecasts Shaw as one of the most important thinkers of the 20th century along with H. G. Wells.

He repeats the well-known stories of Swedenborg's powers in the psychic field, and says that Whitehead is the greatest philosopher, though his books are mostly out-of-print. I do not know whether this situation has changed since the book was written.

A very good book; retain for reference.

Wilson, Colin

Ritual in the Dark; London, Pan Books Ltd (#T50), (1962)
(1960, author), (Victor Gollancz Ltd.) 416p.

This is a study of a sadistic murderer, suggesting an effort to understand what may have motivated Jack the Ripper, although the scenes are modern London, and the murderer a wealthy sadist whom the protagonist discovers to be insane.

Gerard Sorme is a writer with a small independent income who has been studying for five years to enable him to write. He meets an aunt and her niece, makes love to both, and is a friend to the murderer, a cousin of the niece. An artist who has been friendly with a 12 year old girl, and is eccentric with occasional mental breakdowns, is accused of seducing her, but is released when it is discovered that her cousin who was living with her family, was the seducer. The artist had sold a couple of pornographic paintings to the wealthy sadist, and the writer becomes interested in him, though he is anti-social.

Sorme realizes that Austin Nunne seeks freedom from the boredom of an aimless life, and that the killings express his momentary achievement of freedom from the restraints of law and order. Not until a police investigator shows him the body of a victim of Austin does he realize that Nunne must be confined or executed.

The aunt is a Jehovah's Witness, and one of her friends tries to interest Sorme in the movement. Not much is said about religion, excepting that Sorme makes clear that he does not subscribe to any creed.

This is an interesting and serious study of murder, but told at greater length than was necessary, and with much more detail than needed.

London, Victor Gollancz Ltd., (2nd Impr., February, 1960)
(1960, Wilson) 416p.

I located the hardcover edition after reading the book from the paperback.

Wilson, Colin

The Space Vampires; London, Toronto, Sydney, New York,
Granada Publishing Limited (Panther Books (#04333), (1977),
(1976, author), (Hart-Davis, MacGibbon Ltd 1976) 214p
v.t. Life Force (movie and tie-in title)

On board a colossal spacecraft found in the asteroid belt, people apparently human are found in a state of suspended animation. Revived, these prove to be aliens who are able to sustain themselves by absorbing the energy of humans by psychic power, similar to the idea used by Robert Hichens in Flames.

The commander of the vessel which has located the alien ship becomes the first victim to become aware that he has become a vampire. He locates a scholar who has studied vampirism, and they devise a method of battling the influence of the aliens, one of whom has possessed the prime minister of the UK.

As in his other "horror" novels, Wilson approaches the matter intellectually rather than emotionally, so fails to arouse in the reader the appropriate reaction. However, I consider this to be the most interesting of the novels of this category written by Wilson, though possibly less important than The Philosopher's Stone.

As usual, the writing is good.

Wilson, Colin

Strange Powers; New York, Random House; Illustrated;
(1973, Colin Wilson (Publications) Ltd.) 146p.

In this short book, Wilson gives his impressions of the psychics Robert Leftwich, Mrs. Eunice Beattie, and Dr. Arthur Guirdham. Interspersed with his portraits of them are his own comments on autobiographical details which throw some light on his literary and personal development.

Leftwich appears to be an erratic "outsider" who seeks personal expression and experiences regardless of the law or family obligations; an eccentric who fails to make practical use of his psychic abilities.

Mrs. Beattie does not understand her own automatic handwriting or the messages received. As a practical nurse, she seems a sympathetic and honest victim of her psychic powers.

Guirdham has written several books on health and disease and on his experiences of reincarnation which appear to involve a group of people who were, in former lives, connected with a religious sect. This reminds me of the claims by theological leaders to be reincarnations of famous philosophers and scientists of the past, or famous historical characters. However, Guirdham has impressed Wilson with his downplaying of any sensationalism, and with his care in presenting the evidence for reincarnation.

The student of Wilson should have this book. It is of value in assessing Wilson's ability to gauge character, and to observe psychic phenomena.

Wilson, Colin

The Strength to Dream: Literature and the Imagination;
London, Sphere Books Ltd (Abacus #13735); (1962, author);
Appendices; Index 254p.

This is a more specialized survey of literature than Wilson's The Outsider and Beyond the Outsider, concentrating on the horror and supernatural novels, and with appendices dealing with Aldous Huxley, Nikos Kazantzakis, and Friedrich Durrenmatt reprinted from The London Magazine.

I am again impressed by Wilson's ability to read widely and to assimilate what he has read to the extent of making available to the reader the essential contents of the books he has studied. However, I believe this book to be the one which made August Derleth suggest that Wilson should try to write a horror novel which would outdo Lovecraft, since Wilson considered Lovecraft a bad writer, though impressive in creating a mythology for literary use. Having read two of Wilson's "Lovecraftian novels", my opinion is that Wilson failed dismally as a writer of horror novels because he does not understand that these must appeal to the emotions rather than to the intellect.

The appendices constitute an excellent introduction to the work of the writers named above, and should be evoked often.

Wilson considers the imaginative faculty to distinguish minds in advance of those which are circumscribed by daily preoccupations. I disagree with Wilson concerning Lovecraft, Blackwood and Arthur Machen (the index errs in showing Machin) but I agree with him about J. Sheridan LeFanu. He underrates M. R. James; ignoring Oliver Onions completely indicates his lack of wide reading in the field of the weird; he misspells van Voght, though in other books he corrects this partially to Van Vogt and says he likes van Vogt's writing and ideas.

His mentions concerning science fiction and weird fiction indicate only a cursory knowledge of the field. But I am impressed with his knowledge of many writers concerning whom I am ignorant, and this book should be retained for reference.

A useful and interesting study of imaginative fiction.

Wilson, Colin

Voyage to a Beginning: An Intellectual Autobiography;
New York, Crown Publishers, Inc. (1969, author); Index 344p.

~ It is some months since I read a book by Wilson, and I was pleased to find a copy of this book at a Winnipeg Public Library discard sale. I'm pleased to see the index.

Describing his determination from an early age to be a writer, Wilson began with an interest in science and science fiction, turning to literature in his late teens. Reading extensively, he made notes which permitted him to write The Outsider; the book gave him a reputation as a controversial exponent of philosophical views, and sufficient capital to enable him to devote his full time to writing.

Even after his early success, Wilson had trouble with finances, his bank overdraft reaching as high as 3500 pounds and causing concern, especially as he had married and was trying to help support his estranged wife and son. Falling in love or engaging in sexual liaisons without guilt feelings still complicated his life and interrupted his literary productivity. He married a second time, but in a very important chapter "The Success Problem" he describes the penalties which accompany success, and which would have made my life a "living hell" if I had ever aimed at achieving fame.

~ ~ ~
Intellectually, I am mostly in agreement with Wilson's views on sex, but practically and emotionally I am monogamous and happy to be without the problems involved in relations with many people. I think most "loners" are like me; they simplify living in every way possible and avoid complications which accompany social life.

Likely Wilson's interest in science fiction kept him from taking psychic phenomena seriously. Not until pages 262-263 does he describe a premonition experienced by a friend and on pages 267-268 he says he experienced birth pangs in sympathy with his wife; and on pages 295-296 he seems to be sure of having communicated with his baby-daughter by telepathy. Even the writing of these things was likely to have aroused his interest in psychic phenomena, and may have led to his more recent books on the subject.

That his determination to succeed as a writer has been fulfilled, and that his ability to assimilate a wide range of knowledge on subjects in which his earlier interest was minimal has been demonstrated, have been proven.

Although I am unable to agree with Wilson on some of the views he expresses, he is a good and stimulating writer, and deserves recognition, not as a deep thinker, but as a surveyor of ideas using a wide range of information.

Wilson, Donald Powell

My Six Convicts: A psychologist's three years in Fort Leavenworth; New York/Toronto, Rinehart & Company, Inc. (1951, author)

369p.

Garden City, New York, Garden City Books (1952)

369p.

This was a Book of the Month selection, and I heard such good reports of it that I bought several copies. I have only now read it; it is fascinating.

Assigned six convicts to assist him in research on the effects of drug addiction, Wilson was able by understanding them and working with them to encourage their sense of self-worth and get them enthusiastic about the research. This book describes their characters, and incidentally the results of the research and the general environment and practices of the prison.

Wilson is not flattering in his appraisal of penology.

The most fascinating parts of the book deal with the character studies and especially one black educated man whose hypnotic powers were phenomenal. Himself familiar with hypnotism, Wilson was unable to believe what occurred if he had not witnessed it. Anyone skeptical of supernormal phenomena should read this book.

His conclusions on drug research are valuable.

Some of the most interesting parts of the book deal with the problems of sexuality, and the shifts resorted to by the prisoners.

Man's inhumanity to man is amply illustrated.

This book is worth an honored place in any library.

Chester D. Cuthbert

November 7, 1994

Note: This book was reprinted in paperback, Pocket Books Cardinal Edition #C-77, in November, 1952.

Wilson, Edmund

Galahad I Thought of Daisy; New York, Farrar, Straus and Giroux; (1929, 1953, 1967, author) 316p.

Contents

1. Galahad	3
2. I Thought of Daisy	55

These stories were extensively revised before being re-printed in this one volume.

(1) tells of a university student infatuated for the first time by the sister of a fellow student. The girl seduces him and he has difficulty concentrating on his studies, asks her to marry him, but she is a free spirit and says she will never marry; he visits her only to find that she is being courted by another man and appears indifferent to him.

(2) describes the bohemian life of New York City. The narrator has an affair with a woman poet, but is fascinated by Daisy who is a careless housekeeper flitting from man to man depending on the apparent interest in life he offers. The story is simple and much wordage is devoted to the narrators philosophical reflections on literature and life; conversations constitute most of the interest provided by the book.

These are intellectual rather than emotional narratives, and there is no depth of character study to warrant involvement by the reader. Wilson is a respected critic, but the only other novel I have read by him is Memoirs of Hecate County (?), which is considered a fantasy, and I believe was banned for sale in New York State at one time, probably because of sexual frankness.

Although possibly a collectors' item, I would not re-read this book.

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Wilson, Edmund

O Canada: An American's Notes on Canadian Culture; New York, Farrar, Straus and Giroux (1965) 245p.

On page 84, Wilson says: "My ignorance of the subject (Canadian Literature) is still immense." He wishes only to call attention to some writers who have attracted his own attention. These are mainly Morley Callaghan, Hugh MacLennan, John Buell, E. J. Pratt, Anne Hebert, Marie-Claire Blais, Roger Lemelin and Andre Langevin. To gauge their significance he reviews the Canadian cultural background and social movements as gleaned from Lower's "Canada from Colony to Nation" and from newspaper accounts of recent events. Considering these limitations, Wilson produces an interesting commentary.

To the best of my knowledge he mentions only four writers representing the fantasy field:

P. 37: "of Algernon Blackwood's *Wendigo* (derived from the Indian legend of a cannibalistic horror), who left enormous prints in the snow and who led the curious traveller into otherwise untrodden voids of solitude from which he never returned;..."

P. 40: "the bathetic Kiplingesque ballads of Robert W. Service, so suitable for convivial recitation;..." "the slapdash buffooneries of Stephen Leacock, which display a Canadian violence."

Writing of Blais' novel "Le Jour est Noir": "Death and suffering dominate this novel, which is really less a novel than a poem in prose, like a story by Walter de la Mare. It made me think of de la Mare's The Riddle, in which the seven children one after another go up to the mysterious oak chest in the room where they have been told not to play, get into it and are not ever seen again."

My main reason for reading this book was to see if Wilson had read any Canadian fantasy. Only two of the authors he mentioned who wrote in the field are Canadian, but Blackwood travelled and worked in Canada as a young man.

This book is of no importance in connection with the fantasy and science fiction field.

Wilson, F. Paul

Healer: A Novel of the LaNague Federation; New York,
Dell Publishing Corporation, Inc.; (First Dell Printing,
June, 1977), (#13569), (1976, author) 206p.

The first part of this novel appeared in Analog as "Pard". It describes how Dalt, the Healer, entering a cave was attacked by a bat-like creature, acquired a parasitic second mind and immortality, saved the world from madness epidemic as the result of influence of an insane entity in another galaxy, and became weary of his longevity.

The author started the story with emphasis on the ability of the Healer, but ended it with descriptions of the battle with the alien entity and her cohorts. This made the story ambivalent and less effective.

The author is apparently medically educated and the book is well written. Having seen other books by him, I read this mainly to sample his work. It is above average, but not so appealing that I feel motivated to read others.

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Wilson, Richard

The Girls from Planet 5; London, Science Fiction Book Club (1970), (1955, Wilson), (Robert Hale) 222p.

In 1999 the U. S. A. is ruled by women, excepting Texas where men still ride horses and live the western life with a minimum of feminine influence.

When his girl-friend becomes city editor, reporter David Hull quits and goes to Texas. Here he is local correspondent for his girl friend's paper.

A woman president is faced with the problem of dealing with a space ship which lands wiping out a suburb in the course of doing so, but not intentionally. The Lyru are a race of beautiful women who also dominate, but are under the control of a few Carones (mistakenly termed Crones) who are old, dirty women using machines and suggestion to control.

When the president is unable to deal with the invaders, a few men in Texas contend with other space ships, and there is friendly intercourse between the crews of Lyru and the soldiers of Texas. The Crones threaten with force-monsters which appear like huge metallic beasts; but the Texan leader discovers the secret and overcomes the Crones.

Although the theme is men versus women, and the invasion is merely the challenge which the men meet successfully as opposed to the ineffectuality of the women, this novel is too light and not sufficiently interesting to warrant keeping for reference. It is reasonably well written.

AFTER-LIFE: The Diagnosis of a Physician by Dr. William Wilson.
London: Rider & Co.

Lord Kelvin confessed himself unable to understand anything of which he could not form a mechanical model. It was taught that both life and thought would be explained when we knew sufficient physics and chemistry, as the reactions of very complicated machines to external stimulation.

No artist could produce masterpieces, especially in the world of music, and sincerely hold opinions which reduced thought to a casual secretion of the brain-cells as bile is formed by the liver.

There is no evidence that the ether exists. Einstein states that there is no need for it, and this is the general opinion of today when we no longer assume the Universe to be built as a perfect machine would be. It is now the fashion to claim that science can give no information regarding the reality of things but only about their structure. Our knowledge appears to be of the type of an algebraic equation dealing not with the real thing but with symbols of reality.

Science now admits that the world of things incapable of exact measurement is beyond its scope.

Religion--the attitude of the individual mind towards a controlling power in the Universe--must conform to philosophy, which, again, must not conflict with the niceties of scientific measurement.

The central proton is a disembodied charge of positive electricity; the whirling electrons are charges of negative electricity. These electrical charges are not carried by any manner of material particle. Electrons are vibrations; each is an immaterial broadcasting station. Everything in the Universe is essentially rhythmic undulations or waves.

Rutherford destroyed the idea of the atom as a dead and very hard billiard-ball. Einstein demonstrated the unreality of space and time as separate entities, proved that the Universe was finite but had no boundaries, and the quantum theory--which teaches that energy moves in definite discontinuous packets--finally brought mankind up against the denial of 'Causation'. This latter upsets all preconceived ideas and leaves the way open for miracles even.

Einstein has recently expressed doubt as to the finitude of the Universe. Yet it is supported by much philosophical observation.

An untouched electron conveys no message, but hit it hard and it broadcasts its own note of light just as the various keys of the piano emit their individual notes of sound when struck.

Matter is the balancing of electrical vibrations pulsating with life, but seemingly dead because there is equilibrium.

An electron vanishes if we try to locate its position exactly; there is no electron--only an area of electrical effects--pure ~~immaterial~~ immateriality. We cannot regard the atom as a series of rotative peas whirling around a central nucleus by virtue of a balance of centrifugal and centripetal forces. There are only vibrations, waves, undulations.

The external world is not reality; it is inference; what is inside the mind of man is the only certainty, the only thing known at first hand. In sight, vibration passes from an object to the retina and thence as an electrical current along the optic nerves to the brain. There certain patterns are produced by the current and appreciated by the mind as color. The continuity of this electrical process with that of my mind-activity suggests the key to the problem. It must be that the constitution of an outside event is similar to perception in the mind so that these events are of the same stuff as our perceptions. The material world must be constructed out of something which can best be described as primordial mind.

That the outer and inner parts are one continuous electrical vibration is supported by records of the electrical changes during

'thinking of nothing'. When the mind is absolutely at rest there is recorded that rhythmic electric flow which records the primitive rhythm of mind.

This primordial rhythm is the one reality in Nature, what Eddington calls 'mind-stuff'. With it the mystic, the Yogi and the genius can merge at will and discover how little external events have to do with happiness and contentment.

In some way this mindstuff can be differentiated. Only rarely does it appear to rise to the level of consciousness, but from such peaks proceed all knowledge.

Jung speaks of this Universal mind-stuff as the Universal Unconsciousness. So physical-scientist and medical-psychologist by devious routes converge to the belief that the world is constructed of mind. This rhythm, this vibration, can be tuned-into by a human being.

A false duality of mind and matter has arisen from the idea that mind is a vaporous byproduct of brain activity, something unreal, transient and temporary, because a brick can ruin the mind's instrument, the brain. Actually solid matter is a series of events and not an enduring entity apart from mind.

Relativity constitutes a mathematical view of the Universe in which mysticism is not involved. The effect on us is that each carries about his own space and time.

The only absolute is a fusion of space and time into a mathematical conception of 'space-time'. A Universe of space-time in the form of the surface of a sphere curved in an invisible fourth-dimension does actually give correct results where the older conceptions of separate concrete space and time failed. The theory works and if we cannot form a mental picture of this curvature of the Universe in a fourth dimension it is the fault of our undeveloped brains.

If the Universe be primitive mind-stuff--the unfolding of a thought of Deity--it must contain volition or choice of a kind.

Philosopher and mystic are agreeing that mind is the Universe; not, of necessity, mind conscious of itself, but primordial undifferentiated mind carrying within it all the experience acquired since the world began.

Being thought in a world of thought, however, lowly, the electron must have a psychology of its own--just as even the most lowly living creature possesses a halo of psychic perception.

Instinct appears to be a functioning of the life-force; and intelligence a specialised refinement of mind developed to strengthen man's dealing with new environmental conditions and situations.

Instinct is purposive action without consciousness of the purpose. (E.vonHartmann).

Intelligence is the faculty of relating one point of space to another, one material object to another; it applies to all things, but remains outside, and of a deep cause it perceived only the effects set out side by side. (Bergson)

There is no community between the mechanisms of instinct and intelligence...The latter are later in the history of brain than the former, and can only develop in proportion as the former become feeble and defective. (Lankester)

Look up heliotropism.

The actions of bees, ants, and wasps, are so extraordinary that we have to assume, at the least, that instinct and intelligence are two main divergent principles in evolution. Instinct and intelligence may exist together, but they seem to be mutually antagonistic. "Nature never makes use of a double means to an end and refuses instinct where it has granted the means for conscious performance of acquisition."

Read Stevenson's "Chapter on Dreams" in "Across the Plains" for his description of the working of his mind in sleep, and his method of dreaming true by autosuggestion at the moment of drifting to sleep.

Winbigler, Charles F. (Ph.M.)

Suggestion: Its Law and Application, or, The Principles and Practice of Psycho-Therapeutics; Fifth Edition; New York, Psychology Publishing Co., 1928; (1909, author); Index 474p.

The index omits several key words, but is some help.

Most of the text is comprehensible to the layman and minimal technical language is used. This is a wide-rangeing psychological and medical survey of the subject of hypnosis and accepts occult facts such as ESP.

The author gives gratuitous professorships to some authorities and is somewhat careless about spelling, but is generally well read and practical in his advice. Some repetition is forgivable.

He considers the Nancy school teaching adequate and gives only courteous acknowledgment to hypnosis. Suggestion in waking or sleeping subjects is adequate to explain the phenomena.

Chester d. Cuthbert
March 2, 2001



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Winn, Ralph B. (Ph.D.)

Dictionary of Hypnosis; New York, Philosophical Library,
(1965, Publishers); Bibliography 124p.

Although I was familiar with most of the information given in this book, there are dates and incidental details which make it a useful reference.

Note: A paperbound reprint was published in December, 1965 by The Citadel Press in New York (#C 214) 124p.

Chester D. Cuthbert
May 20, 2000



CUSTOMER CENTRE

MANITOBA

Winn, Ralph B. (Ph.D.)

Scientific Hypnotism: An Introductory Survey of Theory and Practice; Foreword by Melvin Powers; London, Thorsons Publishers Limited; (February, 1958) Index of Names 168p.

The author writes as one convinced that all phenomena can be explained on physiological science, so this viewpoint ignores the psychological and spiritual phenomena which I feel originate the physical. Within its limitations, the text is competent, but the reader must keep in mind that much is ignored.

Chester D. Cuthbert
March 2, 2001

Winsor, G. McLeod

Station X; Philadelphia & London, J. B. Lippincott Company	
(no date or copyright shown on title-page reverse)	317p.
London, Herbert Jenkins Limited, 1919	313p.

Inserted on a slip ahead of the title page on the London edition is a reprint of the quotation from the Daily Chronicle Jan. 21, 1919 which heads the blurb on the dust jacket of the American edition. My copy of the London edition has no dust jacket and the paper has browned from age, while the American edition's paper is still white and the dust jacket (one of the earliest in my entire collection) is illustrated and shows a price of \$1.50 for the book.

I consider this one of the best of the early science fiction novels, and have read it only from the serial version in Amazing Stories magazine, a 3-part serial which commenced in the July, 1926 issue. I have not read it from either of the book printings. As I still have the magazines, I am sending both of the books to McClintock.

Chester D. Cuthbert
August 2, 1998

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"STATION X" by G. McLeod Winsor. Amazing Stories, 7, 8 & 9, 1926:

Blurb: In the September, 1923 issue of Science and Invention is published a full account of the following experiment, performed by the publishers in conjunction with Station WHN, of New York City, then located at Ridgewood, L.I., and Joseph H. Dunniger:

On the morning of July 14, 1923, a subject was placed in front of the loud speaker in Radio News Laboratories at 53 Park Place, New York City. Mr. Dunniger was at the broadcast station WHN, and by commanding the subject, a young man, Mr. Leslie B. Duncan, to fall asleep, he impressed his will upon the subject, from a distance of over fifteen miles, until the latter fell into a hypnotic trance.

The subject was examined by over twelve newspaper reporters assembled at 53 Park Place. Long needles were stuck through the subject's arm, (drawing no blood), and then Dunniger, from a distance, commanded Duncan to fall into a cataleptic state, which prevailed for about half an hour. The subject finally was brought again to his senses by Mr. Dunniger's commands issuing out of the loud speaker.

Hypnotizing by radio was therefore proclaimed a success.

CHAPTER 1. Alan Macrae, a lad of limited education from a lonely Highland glen, after an industrious apprenticeship in radio engineering and operating at the Marconi station established by the Government on the north-east coast of Scotland, was transferred to Poldhu in Cornwall because of his phenomenally acute hearing. There is always a zone near the limit of audibility surrounding any station, and acuteness of hearing makes all the difference between the possibility and impossibility of communication.

Engaged to May Treherne, He tells her of his appointment to the mysterious Station X, but says he has a foreboding of disaster. He is under the command of Lieutenant Wilson, and they have a Hong-Kong Chinaman, whom they pick up in the Indian Ocean from a cruiser, to act as servant. They are transported to Station X by Captain Evered of H.M.S. Sagitta, who realizes that the two men are ill-assorted, and warns Wilson that he should try for friendship with Macrae.

CHAPTER 2. They arrive on Station X on Sept. 7th. Wilson finds the solitude unnerving, and vents his spleen on the Chinaman, Ling. Macrae spends his leisure keeping a diary.

Oct. 5th: Macrae says that Wilson is a martinet, and he feels somewhat the strain of the ill-feeling though Wilson can make no open exhibition because of regulations, taking it out on the Chinaman "a walking image of inscrutability and silence. If one wanted to pretend to be very wise, the great thing to do would be to say nothing."

Oct. 6th: An ignorant man alone is more lonely than a man of knowledge can ever be.

Oct. 7th: Macrae intercepts a look of hate Ling flings at Wilson.

Oct. 8th: Ling and Wilson kill each other; Macrae buries them and puts on the headphones of the radio, preparing to report the occurrence to the next station, 3000 miles distant. His nervous condition made his hearing preternaturally acute; his own call word sounded like a shout. He received no response, but attributed the failure to slackness on the part of the personnel of the other station. He fell asleep, awakening more than 20 hours later to find that his record book contained the shorthand account of a long conversation with the Queensland Station, of which he could remember nothing. This must have been done somnambulistically while in an abnormal condition resulting from his emotions of the day before. Macrae confirms the conversation with the Queensland station and is instructed to keep constantly on

302 Harbison Avenue,
July 25th, 1938.

duty. He decides to wear the headset even while sleeping.

CHAPTER 3. Capt. Evered is told that communication with Station X has ceased and is instructed to go there on Oct. 11th. He tells his ship's doctor, Anderson, that he fears that there has been trouble between Macrae and Wilson. Arriving on the island, they find that Macrae is lying by his overturned chair, in a cataleptic state. His signal book showed Oct. 10th; Evered arrived on the 14th. The diary shows entries in shorthand for two subsequent days, those for the first day having been transcribed in longhand. Their nature is such as to lead Evered to believe that the strain had unhinged Macrae's mind.

CHAPTER 4. Dr. Anderson reads from the diary that Macrae, after writing to May, has put on the headpiece, almost at once hearing a pleasant and musical, but peculiar voice, saying, "Macrae, are you there?" Finding that he cannot raise his voice above a low tone, he replies several times that he is, and is finally heard after the voice has repeated its inquiry several times.

The voice is speaking from Venus, and six minutes must elapse before Macrae can expect to receive an answer to any question he may put to the Venerian. The Venerian tells Macrae that people on Venus have listened to Earth radio conversations and have desired, for thousands of years, to communicate with Earth, not only to help Earth solve certain problems, but to learn something of human nature, which they find incomprehensible.

An obstacle is the insufficiency of human powers of hearing; and the Venerians find that they will have to establish mental rapport with some one so that they can induce an exalted condition of the sensorial faculties by hypnotic influence. Macrae's peculiar state made him the first fit subject, and the Venerians seized their advantage. His inability to raise his voice is proof of their control and he is informed that the Venerians are not human, but have invented an instrument which enables them to reproduce human sounds and so speak in English (they think that the fact of various languages on Earth is proof of a low social order). They employ the instrument as a human would employ an organ.

As a proof of the Venerians' actuality, Macrae asks them to describe an instrument with which they claim to have watched Earth creatures for more than 100,000 years. Description:

"Given perfect workmanship, a telescope's power depends on the area of its objective lens because of its greater light-gathering power. The image it produces is capable of greater magnification because better illuminated. But beyond certain moderate dimensions the practical difficulties ~~increase~~ the making of optically perfect objectives increase out of proportion to the extra area. The Venerians therefore made a number of objectives, arranged in series to yield one perfect image of the object.

"Certain crystals are doubly refracting. A single ray of light entering such a crystal in a certain direction divides in two, which proceed in diverging paths and emerge as two rays. If the ray or beam of light entering the crystal carries an image of some object, the sides of the crystal can be cut so that both the emerging beams carry the same image perfectly. Conversely, if two rays enter the crystal in the paths

by which the first mentioned left it, they will unite and emerge as one ray.

"A battery of objectives and as many intervening crystals is arranged. Into each intervening crystal enter two beams in the requisite paths mentioned, the one of which comes from the object direct through one of the objectives, the other is the emerging beam from the crystal next before it in series, and which is the united beams from an objective and the crystal still next before. The beam emerging from the crystal last in series is composed of the united beams of all the objectives, and will carry a perfect image of the object, with light in proportion to the united area of all the objectives. The arrangement of the minor lenses and the method of dealing with the polarization are obvious to opticians."

The doctor and Evered agree that Macrae, even in an abnormal state, could not have concocted the foregoing.

CHAPTER 5. Under hypnotic compulsion, Macrae returns to the radio. He is told that in consequence of the more rapid cooling of the smaller planets, Luna was the first to be the scene of life in the solar system. The Lunarians evolved to a highly intelligent status, both physically and mentally, conquering their environment; but as the Moon deteriorated they began to feel that they would lose out. Consequently, as Mars was most suitable, and was inhabited by a race of beings about equal to the present human race, the Lunarians established rapport with the Martians and ousted the latter from their bodies. The Martians, awakening in the bodies of the alien Lunarians, went mad, all dying. The new race of Martians felt themselves clothed in inferior bodies, and as time went on, realized that they could advance no further intellectually, and that, if they had remained on the Moon, they could have conquered their environment until Earth was habitable, when they could have projected their bodies to Earth having no fear of alien bacterial life because such life is the same on Earth and on the Moon. Their great knowledge turned evil, and they now had designs on Earth because Mars was dying.

Anderson and Evered decide to consult Prof. Rudge, whose invention of wireless telephony has made Station X and its sisters possible and who believes that Schiaparelli's discoveries prove the existence of life on Mars. They are informed that Macrae has recovered and is in rather a dazed condition.

CHAPTER 6. Macrae returns to England, is given a month's leave of absence after being reprimanded for writing the diary; and is spending some time with May Treherne when Prof. Rudge sends for him, tells him his story is believed and that he must accompany Rudge to Station X.

CHAPTER 7. Macrae says he cannot go to Station X with Rudge. Rudge thinks over the refusal, contrasts its firmness with Macrae's weak will, and decides that Macrae is acting under hypnotic compulsion exercised by the Martian who gave Macrae a final command before Macrae lost consciousness.

CHAPTER 8. On the 10th of June of the following year, Rudge received a letter from Macrae suggesting that they make the trip to Station X, as Macrae seemed under a curious compulsion, in dreams and day-dreams to get there by July 27th. Rudge finds that Mars is in conjunction with Earth on that day (at extreme other side of his orbit from Earth and with the sun intervening) so decides that the compulsion is exercised by the Venerian. Arriving on Station X, Macrae is put into hypnotic sleep by the Venerian, who then identifies his mind with Macrae's and hypnotizes Rudge, keeping him in sleep for 12 hours, draining his mind.

upon him, clung fast to him even when he rose and began pacing like an automaton through the room, through the corridor, out upon the steps and up around the flight leading to the terrace. He had mounted half the flight before her strength failed her altogether; he caught her limp body and lowered it gently to the steps where she lay unconscious.

He continued to the terrace. The Master, seated on the parapet, rose as he approached, and held out his hand.

Williams hadn't the heart to take it.

"You win," he said. His eyes lighted with sudden fire. But before you deal with me, swear, swear by your soul and by whatever gods you hold most sacred, that you'll be gentle with her!"

"I swear!" the great voice intoned. "I wish it could be otherwise. Williams, your death is the hardest task I've ever faced." He continued talking quietly, dwelling upon the sacrifices which must be made for every great advance, upon the good which would accrue to the world from Williams's acquiescence; and gradually Williams relaxed under the soothing, hypnotic power of the melodious tones.

A sudden tumult sounded from the direction of the city. The Master started; stood silent and absorbed for perhaps a minute; then turned to Williams, whose drugged mind had hardly noticed the clamor.

"You are granted a reprieve, Williams. Gracia has taken matters into her own hands."

And Williams realized with a shock that Gracia must have telegraphed the news of his presence to the colonists.

CHAPTER 9. The Venerian warns Rudge that Macrae is in all likelihood under the control of the Martian, and that he must be closely watched.

CHAPTER 10. The Venerian reiterates his warning, says that Rudge is not awake to the danger. He explains that no matter has life; that life uses matter as a machine.

CHAPTER 11. Rudge slackens his watch for an instant and Macrae gains access to the signal-room. Rudge catches him in time, but the Venerian calls a council when informed of the incident, as he feels that the danger is too vital for his sole decision.

CHAPTER 12. That a foreign spirit could possess or take possession of the personality of a human being, wither imposing itself on, or casting out and replacing the spirit in rightful possession, has been known since before the beginning of modern civilization, and has scriptural warrant. With consent, the Venerians could make the exchange; the Martians could make it with, or without, consent because of their greater mental force. The Venerian takes Rudge's body, and due to a mishap, Macrae gains access to the instrument and is possessed by the Martian. The Venerian and the Martian fight; the Martian is victorious.

CHAPTER 13. Macrae's body faints, and thereby the Martian loses control over Rudge who has regained his body when the Martian has outsted the Venerian. The Professor and Hughes bind Macrae. Rudge tells Hughed the whole story, and gets in touch with the First Lord of the Admiralty. He is told to await the arrival of the ~~Sagitta~~ Sagitta, though he wants a decision on whether or not to kill Macrae. The Sagitta arrives, Rudge destroys the radio apparatus; and the station personnel go on board, leaving the Martian who has freed himself from the bonds that would have held any ordinary person in possession of the island.

CHAPTER 14. Two men being left on the island with Macrae, it cannot be determined which of the three is now the Martian. Evered decides to blow up the radio station, and to watch out for the ships which will approach the island to investigate, to stop and warn them.

CHAPTER 15. At an admiralty conference with the Home Secretary and Prof. McFaden, a rival scientist of Rudge's, it is decided to despatch a cruiser to investigate the silence of Station X. McFaden says that Rudge is insane on metaphysical subjects; but when he has seen the complete Macrae file, he qualifies his opinion and suggests that they were hasty in sending a cruiser. They attempt to recall it, but find that the ether is blanketed with static and that radio communication is impossible.

CHAPTER 16. By exerting pressure, Rudge obtains a hearing before the Cabinet and six prominent scientists on his return to London.

CHAPTER 17. At the hearing, Rudge establishes his position, and a fleet is despatched towards Station X. Rudge has discovered that the interruption of radio communication is due to the intervention of the Venerians, who hope evidently to keep the Martian out of touch with his home planet and give the people of Earth a chance to defeat him. It is found that the Sea Lion, the first cruiser despatched, is not at Station X, which is apparently deserted. Treherne Rudge's secretary.

CHAPTER 18. Through politics, a distorted version of the facts is made public--at first humorously, later seriously--causing world unease.

Of course I stopped and listened intently when I heard that shrill scream, for I thought I recognized Mona's voice. Once before I had heard her scream like that, when a large rat, whose presence was unaccountable, had jumped from her large trunk when she opened it after a short train journey to another stand. Something of the kind might be the cause of her present fright, so I waited, listening ~~for~~, and hoping-for, some further indication that she might need my help.

It was a stormy night. A driving wind, laden alternately with cold rain and heavy sleet, harbingering of winter, had howled about the tents all day, a constant reminder that the circus would soon be seeking winter quarters; and the thoughts of all the troupers were gloomy. Only a small crowd had turned out, but we had made a long jump from the last city in which we played, and were tired; our mood must have influenced our playing, for the applause was small and there were few indications of interest in the large side-show. I had been too tired to eat at supper time, but a short nap had refreshed me considerably, and pangs of hunger had driven me into the night to seek at the cook-tent something to appease my hunger.

Again that cry rang out. I was puzzled, for she should have had company--other members of the midget troupe shared the large tent with her--and they would surely aid her; but then I remembered that a party was being held in the assembly tent and that it was possible that they had left her alone. In the instant that these thoughts came to me I leaped forward, calling out her name.

Only a muffled cry answered me. I sprang to the tent-flap, found it to have been fastened on the inside; forced it; and burst into the tent. From behind a canvas partition came sounds of a struggle, and I darted towards them.

Mona was struggling against Joe Laroni, whose acrobatic stunts were a feature of the big ~~xxxx~~ show. One shoulder-strap of her evening gown was torn, revealing the soft white flesh of her shoulder and upper breast. Joe growled at sight of me, and then cursed as Mona bit the hand with which he had been attempting to muffle her cries. He gave this up, but used both hands to tie hers behind her back with a handkerchief.

He had not quite succeeded when I sprang at him. With one wave of his hand he sent me crashing to the side of the trunk. As I staggered to my feet, ~~xxx~~ I felt blood welling from a gash on my head. I lurched dizzily toward him, sobbing at realization of my helplessness. Near him was a chair. I climbed onto the seat of it and jumped. I happened to grab his necktie, and hung on as tightly as I could, at the same time kicking with all my strength at his stomach. I seemed to make little impression, for he paid no attention to me until he had finished binding Mona.

CHAPTER 19. Private radios are forbidden. Rudge approaches Station X with his fleet under Evered, and by means of his radio discovers that the Venerians have lifted the radio blanket as a sign that it is all right for him to land as the place is deserted. Taking no chances, he tells Evered that he must exile himself, and will give only the location of the Martians in a message.

CHAPTER 20. Rudge's reasoning that there must be a radio station on Station X proves correct, and the Venerians tell him where the Martian with his crew, mostly Martians by radio before the blanketing became effective, have gone. This information is passed on to Evered, who with the fleet of all the nations, steams there.

CHAPTER 21. Encircling the island with fourteen war vessels and their attendant aircraft, the fleet prepares to annihilate the Martians on board the Sea Lion. But the Martians, by means of one-man submarines, levitative bombs each a yard in diameter, and the Sea Lion herself, manage to sink all but three vessels, practically disabling two of those. Rudge, who has been taken off Station X by a spying German vessel, arrives to watch the conclusion of the battle. Returning to England all ends happily, the Professor marrying May Treherne.

For some moments unconscious of his wife's entrance, George Dean continued to pore industriously over the pages of notes on the desk before him. Not until she said, "George!", softly, did he look up.

"Sorry, Phyllis," he said sheepishly. "I didn't notice you come in. Been here long?"

"Oh, no. Just thought I'd look in to tell you that supper is ready. Won't you come now?" She switched on the lights, banishing the shadows which gathering twilight had brought to the library.

He blinked. "Thanks for the light. I didn't notice how late it was getting. Supper?" He

Winter, Mrs. Ellen M.

Out of the Depths; New York, Alliance Press Co.,
Copyrighted, 1904 A. B. Simpson 107pp.

This is the testimony of one, apparently a neurasthenic, to faith healing through belief in God. It is difficult to understand how one could be so destitute of any interest in life apart from illness, though she professes love for her husband and friends.

There are chapters which profess a belief in demoniac possession, and indicate that she may have been a victim.

This is a depressing, rather than an uplifting book, and although it may comfort some, and is reasonably well-written, it seems of little permanent worth.

Winterich, John T.; and Randall, David A.

A Primer of Book Collecting; Third Revised Edition; New York, Crown Publishers, Inc. (1966, Publishers); (1926, 1935, 1946, Greenberg, Publisher); Index 228p.

Some parts of this book are so familiar that I suspect I read the book, or an earlier edition, sometime ago.

This is a good introduction to the subject, and I would recommend it to any beginning or experienced collector.

There are hints as to values of books, and also on the authors important enough to collect.

Some of the illustrations are useful and valuable.



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Winwar, Frances

Gallows Hill; New York, Henry Holt and Company, 1937;
292p.

About a group of people involved in the Salem witchcraft trials, this is apparently the author's first novel. Although it is about average in quality, and reproduces the period with fair fidelity to detail, the characters are not memorable, the story is mediocre, and the incidents do not display sufficient insight.

The witchcraft mania is represented to be simply the outburst in exaggerated form of superstition. Cotton Mather, Robert Calef and others who were prominent historically are presented as characters, and for that reason the book belongs in any representative group of "witchcraft" novels. There is not sufficient information given about the witch covens and the "Sabbat" to hint at supernormal activity: the emphasis is rather on the orgiastic nature of the gathering than its religious significance.

The story is simply that of a pure girl whose lover has gone to sea; her mother is convicted of witchcraft, and her own conviction follows: the lover returns and assists his girl and friends of hers to escape the colony rather than subject themselves to execution because of the mania.

Winwar, Frances

Pagan Interval; Indianapolis, The Bobbs-Merrill Company
(1929, Winwar) 352p.

Tourists and residents and natives of the Island of Ennios comprise the characters of this novel, patterned, it seems to me, after Norman Douglas's "South Wind". It is a light, romantic novel, and aside from the re-telling of a couple of legends, has no element of fantasy apart from incidental mention of native superstitions.

Although well-written, this novel hasn't sufficient depth in any respect to be considered important.

Great Tales of Terror and the Supernatural; New York;
Random House (1944) 1080p.

Contents

Introduction		xi
Introduction to the Notes		xix
1. Honore de Balzac	La Grande Breteche	3
2. The Black Cat	Edgar Allan Poe	24
3. The Facts in the Case of M.Valdemar	Do.	34*
4. A Terribly Strange Bed	Wilkie Collins	44
5. The Boarded Window	Ambrose Bierce	57
6. The Three Strangers	Thomas Hardy	62
7. The Interruption	W. W. Jacobs	85
8. Pollock and the Porroh Man	H. G. Wells	99*
9. The Sea Raiders	H. G. Wells	116*
10.Sredni Vashtar	Saki (H. H. Munro)	127
11.Moonlight Sonata	Alexander Woolcott	133
12.Silent Snow, Secret Snow	Conrad Aiken	136
13.Suspicion	Dorothy L. Sayers	155
14.The Most Dangerous Game	Richard Connell	172
15.Leiningen versus the Ants	Carl Stephenson	188
16.The Gentleman from America	Michael Arlen	212
17.A Rose for Emily	William Faulkner	231
18.The Killers	Ernest Hemingway	242
19.Back for Christmas	John Collier	253
20.Taboo	Geoffrey Household	259
21.The Haunters and the Haunted or The House and the Brain	Edward Bulwer-Lytton	283*
22.Rappaccini's Daughter	Nathaniel Hawthorne	324*
23.The Trial for Murder	Charles Collins and Charles Dickens	356*
24.Green Tea	Joseph Sheridan LeFanu	368*
25.What Was It?	Fitz-James O'Brien	403*
26.Sir Edmund Orme	Henry James	417*
27.The Horla	Guy de Maupassant	447*
28.Was It a Dream?	Do.	473*
29.The Screaming Skull	F. Marion Crawford	478*
30.The Furnished Room	O. Henry	509*
31.Casting the Runes	M. R. James	516*
32.Oh, Whistle, and I'll Come to You, My Lad	Do.	539*
33.Afterward	Edith Wharton	560*
34.The Monkey's Paw	W. W. Jacobs	592*
35.The Great God Pan	Arthur Machen	604*
36.How Love Came to Professor Guildea	Robert Hichens	660*
37.The Return of Imray	Rudyard Kipling	708*
38."They"	Do.	721*
39.Lukundoo	Edward Lucas White	745*
40.Caterpillars	E. F. Benson	760*
41.Mrs. Amworth	Do.	769*
42.Ancient Sorceries	Algernon Blackwood	785*
43.Confession	Do.	835*
44.The Open Window	Saki (H. H. Munro)	854
45.The Beckoning Fair One	Oliver Onions	858*
46.Out of the Deep	Walter de la Mare	928*
47.Adam and Eve and Finch Me	A. E. Coppard	958*
48.The Celestial Omnibus	E. M. Forster	970*
49.The Ghost Ship	Richard Middleton	987*

(continued over)

50.The Sailor-Boy's Tale
51.The Rats in the Walls
52.The Dunwich Horror

Isak Dinesen 998*
H. P. Lovecraft 1010*
Do. 1031*

Probably the best recommendation for this anthology is its distinction between Tales of Terror and Tales of the Supernatural, though the distinction is not always as mine might be.

The first story, I'm reasonably sure, has been published under a different title, and I believe in Hawthorne's set. #23, also, I believe, has been published under the title "The Thirteenth Juror".

This is an excellent anhtology, and should be retained for reference. It is claimed that Bulwer-Lytton's story has often been published in anthologies in incomplete form, and that this is the full-length story.

